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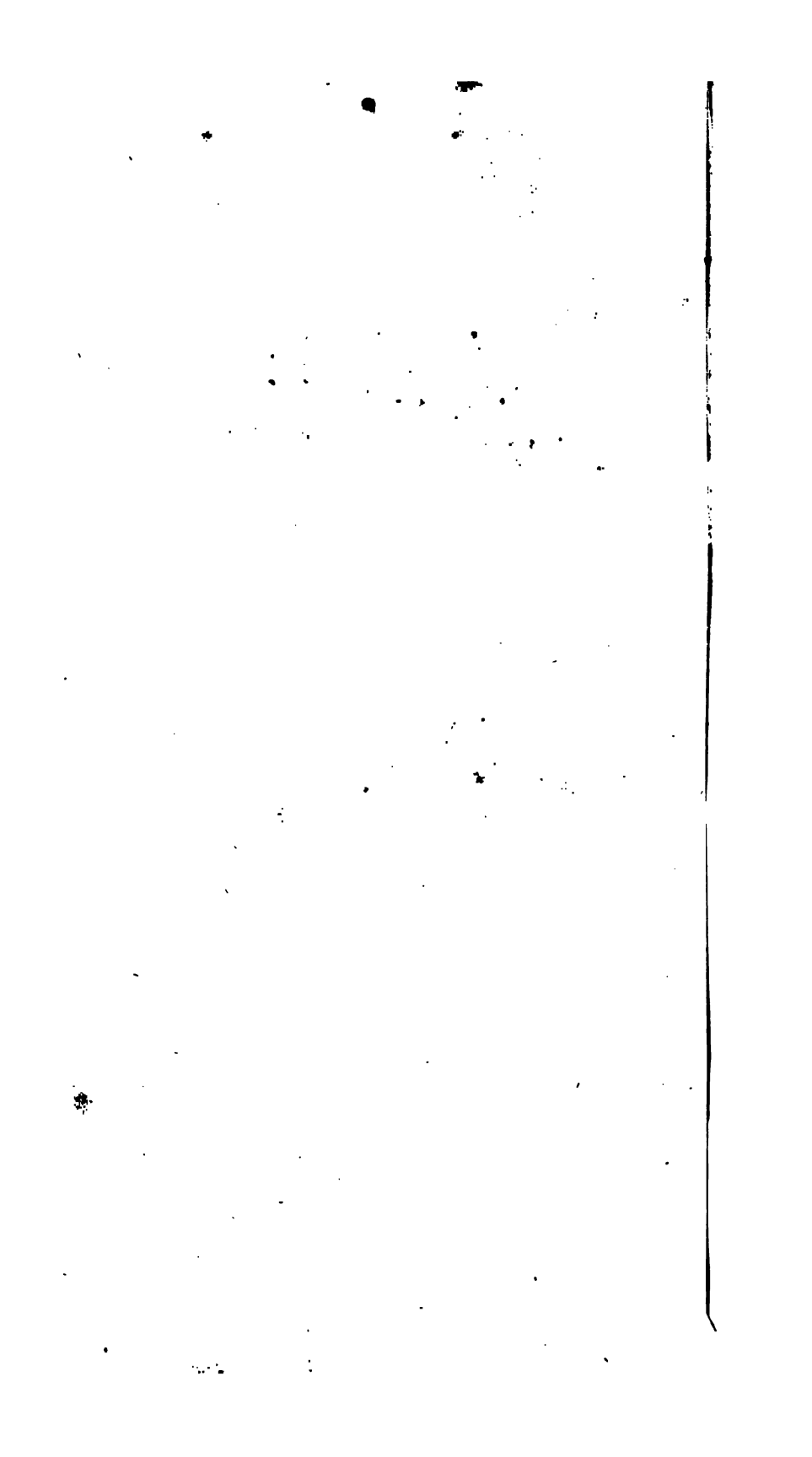
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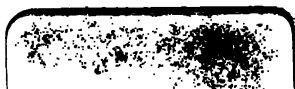
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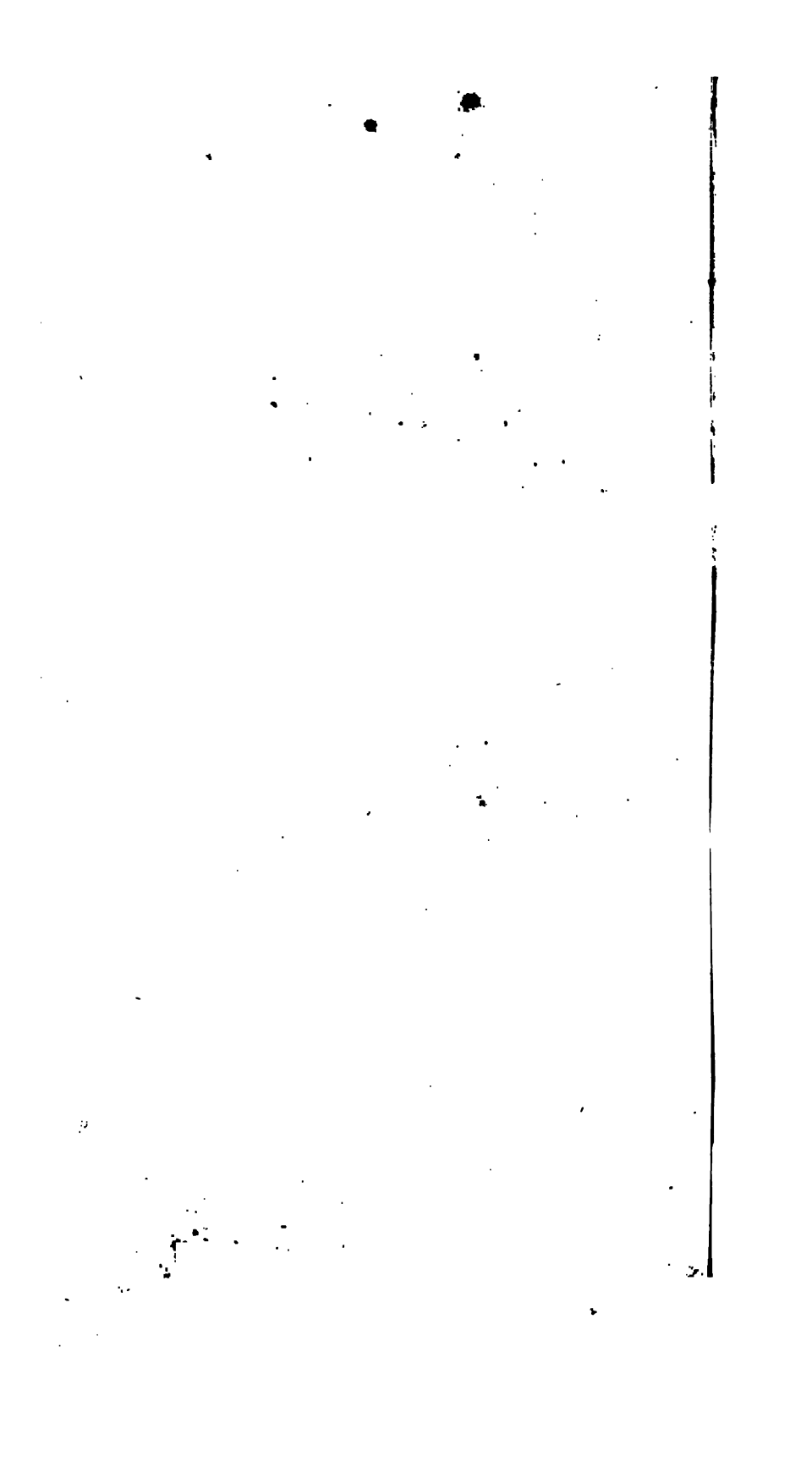
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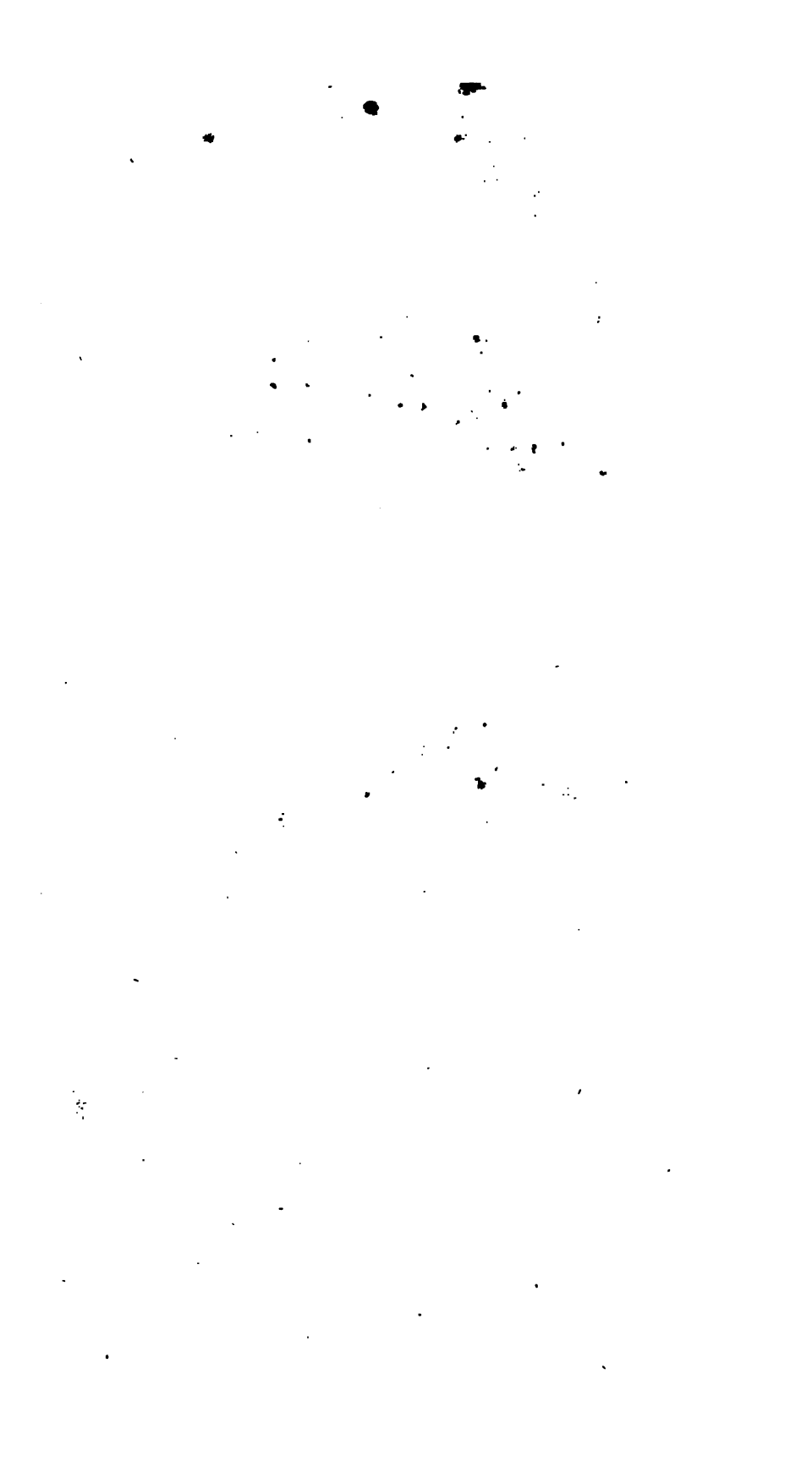






THE  
SCHEME  
AND  
COMPLETION  
OF  
PROPHECY.





THE  
SCHEME  
AND  
COMPLETION  
OF  
PROPHECY.

**“ But he that giveth his mind to the law of the Most HIGH ;  
and is occupied in the meditation thereof, will seek out the  
wisdom of all the ancient, and be occupied in prophecies.”—  
ECCLUS. xxxix. 1.**

✓

THE *#1835*  
S C H E M E  
AND  
C O M P L E T I O N  
OF  
PROPHECY,  
WHEREIN ITS  
DESIGN AND USE, TOGETHER WITH ITS SENSE AND APPLICATION AS  
THE GRAND FUNDAMENTAL PROOF OF RELIGION,  
SPECIALLY ADAPTED TO ALL PERIODS OF THE WORLD, AND ALL  
STAGES OF THE CHURCH,  
ARE CONSIDERED AND EXPLAINED :

TOGETHER WITH  
*AN ENQUIRY INTO THE SHEKINAH AND THE CHERUBIM IN THE  
HOLY OF HOLIES, AND THE VISIONS OF THE PROPHETS.*

BY THE REV.  
JOHN WHITLEY, D.D. T.C.D.  
MASTER OF THE SCHOOL OF GALWAY.



And let me tell you, Theophilus, that those fundamental controversies are both more necessary and more worthy a wise man's study, than most of those comparatively trifling ones, that at present so miserably (not to say so causelessly) distract Christendom.

THE HON. ROBERT BOYLE.

=====

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## CONTENTS.

---

### SECTION I. P. 1.

#### GENERAL NATURE AND OBJECT OF PROPHECY.

Interpretation impeded by speculations of futurity, and by party zeal—The entire or the whole Christ—The head and the members—The same church throughout all ages—The object and the end of prophecy—The ancient prophecies interpreted to strengthen the evidences of religion—Not so the latter, but rather to divide the church and to discredit the profession of her faith, and to increase the objections of infidels—Lord Clarendon's remark—Inconsistency of Bishop Hurd—Grotius, Zanchius, and almost all our earliest and best divines, until the Usurpation, opposed to controversial interpretation of prophecy—Archbishop Sheldon—Turned against the Trinity—The Protestant churches injured by misapplying the prophecies—Infidelity encouraged—Dr. Jortin's distinction—The Reformation not the object of prophecy, but the catholic faith and catholic church—Two prophetic periods—How distinguished—Not by place or date—Same subjects reverted to in the Apocalypse—Given through more than one person, who themselves required and obtained clearer discoveries—St. Augustine—Periods how distinguished—The church the object of prophecy—Why the second period the more important—The truth for which Christ suffered—The resurrection and glory of Christ—The faith and profession of the church—The mystery of godliness, to which is opposed the mystery of iniquity—Prophecy the armour and champion of the church

—Progress of defection—War of the church against avowed enemies—Method with Infidels and with Mahometans—Mutawatir—Causes which completed the victory of the church over paganism—Case of the Jews—United with the church in her war with idolatry, but opposed to her in her war with incredulity—Rom. xi. explained—Difficulties and last conflict of the church—Controversies within the church pernicious—Pole star of interpretation—Even misinterpretation may be converted to good—Benefits of prophecy.

#### NOTES ON SECTION I.

True notion of the Resurrection—Dangers from Infidelity, not from Idolatry—Simplicity of the ancient creeds—Multiplicity of articles a stumbling-block to Infidels—fundamental truths.

### SECTION II. P. 46.

#### DESIGN AND USE OF PROPHECY.

The two Pillars of the Catholic church—Advantages of Prophecy, and why addressed to those who admit previous revelations—Oracles—Mahomet's Prophecy—Scripture Prophecy—Miracles feigned, Prophecy cannot—Unrivalled superiority—Noah's and Balaam's prophecies—Bear testimony to Christ and his church; more for the benefit of unbelievers than of believers—Lightfoot—Not for particular churches, but for the Catholic church—Affects no doctrine nor duty of the Gospel—Maimonides—Haggai—The grand catastrophe and consummation of prophecy, according to Bishop Newton—Would not accomplish the object proposed—Not the conflagration of Rome—Theory of Bishops Warburton and Hurd untenable—A modern fancy—Not denied by themselves—Prophecy bears testimony to Christ and his church—Proved from St. John's Gospel—From the Apocalypse—The advocate of the church—Against enemies without it—The visible

church that of the Prophets—Because in it alone they could be seen and proved to be fulfilled—Tares of two kinds—Of persons and of things—Greatest tares—Prophecy takes no notice of the parties in the church—Would then be inexplicable—Benefits of Christianity—Prophecies not for controversy—The spirit of prophecy dwells not in the house of passion—Tertullian—Not of private interpretation—The true interpreter—The spirit and theology of the New Testament—Extract from Jeremy Taylor; from Baxter—Fundamental truths most useful—Its object neither the French Revolution nor the German empire; but the Catholic church and her enemies—Difficulties of investigation—The church must be considered and examined carefully and impartially—A just estimate of it greatly assists in the exposition of prophecy—Not limited nor partial—The Psalmist's view of it—St. Paul's view in Ephesians iii.—Text explained and translated—The teacher and nurse of virtue—Mother of us all—the Key of Prophecy.

#### NOTE ON SECTION II.

Definitions of the Catholic church.

#### SECTION III. P. 91.

##### HIEROGLYPHICS, OR THE EMBLEMATIC LANGUAGE OF PROPHECY.

Language the Organ of society—Types and symbols a chief source of difficulty and of error, but necessary and advantageous—A science in itself—Greater difficulty in determining whether the emblem or the object—Instance from the Apocalypse—From the Sacramentarian controversy—Types—When to be resorted to—In cases of evident inconsistency or necessity—Early instruction emblematic, and why—The prophetic glass—The Infinite Spirit manifests himself by outward signs—Elements of the world—Clemens Alexandri-



nus—Plato's maxim, and also that of the Jews—Opposed by some of the moderns—Their system unreasonable—Answered—The Sacraments—Models of spiritual instruction and benediction—Emblems—The diagrams of prophecy—Grotius of great use, but impeded the interpretation of prophecy—Cocceius and the Hutchinsonians also—Literal and spiritual interpretation must be united—Parables prophetic—Spiritual sense sometimes most literal—Instances—the Prophecy of Joel and of our Lord—Schools of the prophets—Garden of Eden—Cherubim and flaming sword explained—Patriarchal tent—Cain a wanderer from what—Divine institution of sacrifice—Future state known to the Israelites—History of Abraham most important—Foundation of much of the prophetic system—Typical—The literal sense of the promise—The land inherited personally by Abraham in type proved—From Scripture—From Horace—From the church—Chrysostom—The land a type of this world and of the next—Who the children of Abraham—Heirs of the world—Chrysostom quoted—The faith two-fold, and the law two-fold—The covenant—The temple—The baptism—The circumcision—And the grace two-fold, and therefore prophecy two-fold—Much perplexity from not attending to this instance in our Lord's prophecy—Isaac and Solomon types of Christ—Standards of the prophetic method of betokening one person or object by another—And of the double sense of prophecy.

#### SECTION IV. P. 134.

##### THE DOUBLE SENSE OF PROPHECY.

Moses and the prophets ministered to Christ and his church—All prophecy must be adequately fulfilled—Hence necessity of recurring to the double sense—That prophecy should have two senses agreeable to reason, as it is connected with two churches and two dispensations, whereof the one was the foundation and the type of the other respectively, and so

likewise the senses of prophecy—Instance in the xxxivth of Isaiah—In the vision of dry bones, xxxviith of Ezekiel—Literal sense—Return from Babylon—Secondary or spiritual sense—The deliverance of Messiah's church from heathen persecution—And the same with the first resurrection—The binding of Satan, and the reign of the saints in the Apocalypse—Which are symbolical, temporal, and temporary, and foreshadow the public and legal establishment of Christianity in this world—In type and token of its triumph and glory in the world to come—Lord Bacon's *Sculas Complimenti*—Errors respecting the millenium founded in the figurative language of the prophets—No actual rising from the grave until the last day—When all things shall be made new—Ezekiel's temple not merely that built by Zerubbabel—The type of the church—Grotius incorrect—False conclusion of Eichhorn—Michaelis more just—The most perfect sketch and outline of Messiah's church—So explained in the last chapters of the Apocalypse—The temple of Jerusalem not the house of God after the crucifixion—The altar on which Christ suffered, and the temple, of which he was the sacrifice and the High Priest, not that of Jerusalem, but of the church and of the world—Two divisions of the tabernacle, and of the temple and of the city of Jerusalem—Types of the two divisions of the church on earth and in heaven—Who the children of Abraham—The land of Israel a type of the world and of heaven—Ezekiel exhibits emblematically the establishment of the church on earth, as an adumbration of its future glory in heaven—Who the true Jews—Not the literal, but the promised seed of Abraham; and hence the true sense and completion of prophecy.

#### NOTES ON SECTION IV.

Note 1st, 8th Psalm—Note 2nd, lines from Waller—Note 3rd, double sense of our Lord's prophecy—In the carcase—The eagles—The abomination of desolation—His coming, and the signs of it—The sun being darkened—Its suddenness—

xith of Romans not opposed to the scheme of prophecy—Its object to encourage the Jews, and to check the pride of the Gentiles—Greatly mistaken—Errors of the Syriac version—But corrected by the Vulgate and the Arabic—Division of verses 25 and 26 peculiarly unfortunate—Who the Israel to be saved—Not the literal Israel, but the Israel of God, the church—Other errors—Conversion of the Jews resembles that of the Gentiles—Many still to remain in unbelief—No return to Canaan—Such an exposition brings back the types and shadows of the former dispensation, and tends to exalt the synagogue, and to depress the church.

## SECTION V. P. 189.

### ANTICHRIST.

Party zeal and neglect or contempt of antiquity sources of misinterpretation—False prophets of first period—Of second and last period—Without the pale of the church—Open enemies of it—They deny not God and his Providence—Enemies of Christ and of his faith—Proved from St. John's first epistle—One Antichrist—The false prophet—The deceiver—The liar—To deny that Christ was come in the flesh—And the Father and the Son—And to oppose himself to Christ and all the gods of the heathen—And to exalt himself above them—And, therefore, to be no idolater—On the contrary, to persecute idolaters—To acknowledge the Sovereignty, and to promote the worship of the one Almighty God—Excellence of the marginal reading of Daniel xi. 38.—Fanciful and unsupported rendering of Mr. Mede, Bishop Newton, and of other writers on the prophecies—To come in or with circumcision—To be but one man—Not a succession or plurality of men—Variously compared and contrasted with Christ—In the last times all things were to be in the extreme—Completion to be ascertained, not from a single mark or solitary proof, but from the concurrence and concentration of all the signs, and all the proofs together—Mahomet—His name the name of a



man—A proper name—And the number 666—Not the Pope, which is the name of an office, and not of an individual—The period of 666 may be computed from the Christian æra, or the time of the prophecy, and will find in either case Mahomet in the zenith of both secular and spiritual power, in and by the Saracen monarchy—Has reigned in the double capacity of a civil and ecclesiastical monarch 12 centuries—The Saracen Caliphs and Turkish Sultans but his vicars, or deputies—Extirpated heathen idolatry—Wept over the grave of his mother—Substituted a more refined and worse idolatry in its place—Feigned himself the Paraclete—But in reality the living shrine or temple of Satan himself—Enjoined and legalized adultery and massacre—Pretended miracles—Islamism is to idolatry what Christianity is to Judaism—Amazing success and spread of his imposture—Occupies most of the ancient world—Completion of prophecy—Benefits of the true interpretation.

#### NOTES ON SECTION V.

By peace to destroy many—Mahomet exacted only a moderate tribute, which increased greatly the number of his converts and adherents—The desire of women—Polygamy—Prevents and nullifies marriage—Not forbids it—Forbids wine and pork—The prophecies of St. Jude and of St. Peter foretold, and are completed in and by the Mahometans in numerous instances.

#### SECTION VI. P. 226.

##### THE FOUR MONARCHIES.

The four monarchies frequently and variously symbolized, and why—Instrumental to religion, and embraced the church of God—By the four metals in Nebuchadnezzar's image—The wild beasts in Daniel—The chariots in Zechariah—And also by the four horses, with them that sat upon them, in the

Apocalypse—These betokened kings and conquerors—And kings in prophetic nomenclature signify kingdoms or monarchies—The Babylonian empire, the head of gold—The lion, the first chariot, and the white horse, with him that sat upon him, who went out conquering and to conquer—The Persian empire the silver—The bear—The second chariot and the second horse with his rider—The Macedonian or Greek empire the brass, the leopard, the third chariot with white horses, and why—The third horse, whose rider had a pair of balances in his hand—And why—Its justice and equity—The great civilizer of the world—Promoted the arts—Built cities—Encouraged commerce—The Roman monarchy—The iron legs—The terrible monster, the fourth chariot, the fourth horse, whose rider's name was Death, and killed by famine and beasts of the earth—The Romans alone of all the others starved their prisoners, and exposed to wild beasts—Christians often thrown to them—Lactantius—The residue or remnant of God's church, the saints—All these kingdoms merge in the fifth and last kingdom, which will have no end, that of Christ—And in each case the prophets furnish a rapid sketch of the world's history—Shewn to St. John as being under the lion of the tribe of Judah—Head of the church—The God-man—And governed for its use and benefit, and farther explained in subsequent visions or prophecies—The Apocalypse greatly mistaken—And why—The heathen Beast and the Antichristian or Mahometan Beast, the same Beast; but in different periods of its history.

## SECTION VII. P. 239.

### THE BEAST.

Difference between Antichrist and the Beast—Beast, what—Ancient opinion—Evils of misinterpretation—Map of prophecy—The fourth beast furnished the early site of Messiah's church

—The ten toes—And ten horns—The ten provincial governments of the Roman empire—Enumerated by Gibbon—Not in the West alone, but in both East and West—The West in the middle ages—Charlemagne and his successors never ruled the monarchy with the ten horns or provinces—And if they had, it would not have been, even in that case, a wild beast at all, having been professedly Christian, and much less the wild beast of Daniel and of the Apocalypse—Public profession, not private character, the object and the field of prophecy—The Pope never ruled all Italy, which was only one of the horns of the wild beast—The West the barrier against the wild beast—Who is to continue to the end—Sophism of Bishop Newton—Conclusion contradicts the premises—The life and the dominion—The body and the head of the beast—Bishop Newton's theory contrary to fact—the beast to continue to the end—Now no beast or Roman empire in the West—The crimes and the character of the beast different from those of the Pope, or of the rulers of the West—The little horn literally and primarily Antiochus, and mystically and remotely Antichrist—To come when the empire would be so disturbed and distracted, as to be unable to let him—Was ultimately to subvert it—Chrysostom—The ancient or primitive church—The three horns plucked up by the roots, Egypt, Africa, Syria—The beast of Daniel, also that of the Apocalypse—The first and second beast, or the beast and the false prophet—The secular and ecclesiastical monarchy, of Anti-Christ, or Mahomet—Ecclesiastical power subject to the civil power in the West, but not in the East; there it is all in all—Hence a decisive and unanswerable proof of the SCHEME of prophecy—Representation of the beast in the xiii<sup>th</sup> of the Apocalypse, taken from the history of the golden image in the 2<sup>nd</sup> of Daniel, and xiv<sup>th</sup> of Isaiah—Antichrist the mystical and true king of Babylon—The pretended living image of God—The beast before the deadly wound—And the revived beast—The Saracen and the Turkish empires—The noisome and grievous sore—

Sects of Omar and of Ali—The deadly wound—The destruction of the Saracen empire—The abyss—What—The wilderness—The West—Flight of the church to the West—The isles—Abaddon, Pharaoh, both foresignified Mahomet—The vials—Mystical Egypt, extinction of the Saracen empire, and even of the name of the Saracens.

## SECTION VIII. P. 289.

### BABYLON—GOG.

The beast revived in the Turkish monarchy—The Assyrians and the Babylonians the same people—Who the Assyrians according to Eusebius—To Vitringa—Mr. Mede—Witsius—Sennacherib, but the type of the mystical and true king of Assyria and Babylon, Antichrist—Rules their dominions—With all and more than all their blasphemy and idolatry—Has sacked the true city, and profaned the spiritual temple of God—And dragged the saints into captivity—Gog and Magog—Various opinions respecting them—Antiochus and his forces as types of Antichrist and the Turks—Coincides nearly with the little horn in Daniel—Ultimately the Scythians, or Turks, and Tartars—Proved from Asseman's *Bibliotheca Orientalis*—From Syriac and Arabic writers—From D'Herbelot—From Josephus—Kimchi—St. Jerome—Lactantius—Andrias Cæsariensis, and many modern writers and Commentators—The two last chapters of Zechariah—The mystical Jerusalem—Not the literal capital of Judea—"The rest of the men"—And "the residue of my people"—And "the third part of men"—Christians in Turkish bondage—Called "Yeshir, or slaves"—Toes of the image—Turkish Pashalicks—Partly iron, partly clay—Drying up of the Euphrates—The 5th and 6th vials, the frogs—The Turkish monarchy to continue to the end—The wicked Roman—The man of sin in his earthly power—When Gog shall be consumed—God will hide his face no more, but be seen as he is—And all "things shall be made new."



## SECTION IX. P. 318.

## THE DRAGON.

Strength of the modern and the controversial interpretation—

Errors founded on the hieroglyphical language of the prophets—The wisdom recommended by the angel for interpreting it—That of Moses and of the Egyptians—Hieroglyphic wisdom—The seven mountains not literal, but hieroglyphic or emblematic—Else the woman who sitteth upon them, the most enormous monster, and not a woman at all—And the bruiser of the serpent's head, would bruise hills of stone and of gravel!!!—A dragon the symbol of a king—Bochart—Horus Apollo—the Basilisk serpent—Why so called—Pharaoh signifies a dragon or crocodile—Worshipped by the Egyptians—Hezekiah, and in him as the type—King Messiah himself called a Basilisk dragon or serpent—Dragons worshipped by the Egyptians, and by the Israelites—Why bitten by dragons or serpents—They had worshipped them in Egypt—Grotius—Sir John Marsham—Book of Wisdom—Maimonides—The worship of Serpents general in heathen monarchies—Called dragons—The head of the dragon—The Egyptian monarchy called Pharaoh, or dragon, and was the first prophetic dragon—xxviii chap. and 1st verse of Isaiah—The three dragons, the three first great monarchies—Kimchi—The seventh and last dragon returns after having been cast out—The Mahometan dragon—Mountains, what—Empires, why so called—Fornication, what—The seven mountains and dragons enumerated—Sketch of history—Bengel—Hippolitus—Andreas—But one church—Mahomet refined and sublimated polytheism and idolatry.



## SECTION X. P. 364.

REIGN OF CHRIST AND OF ANTICHRIST ON EARTH, THE  
MILLENNIUM, MESSIAH SLAIN BY GOG.

Christ and Antichrist enemies and rivals, every way opposed to each other—Implacable war—The eagle and the serpent—Both kings—Corresponding kingdoms—Reign by proxy—Christ's vicar or deputy—Antichrist's vicar—The caliphs and sultans of his monarchy—The first resurrection—The reign of the saints—The establishment of Christianity—The new earth and the world to come—St. Cyprian—The millenium, what—Christ has reigned in the fourth empire for more than 1000 years—The eighth king who, and one of the seven—Messiah slain by Gog—The lamentations of the prophets, where fulfilled—The great eagle—Messiah's kingdom translocated—Where—Mystery of iniquity—And of the little book—Witnesses in sackcloth in the East, and not in the West—Fire from heaven—Sufferings penal—Field for philanthropy—Modern system repugnant to facts—Completion and benefits of the true scheme of prophecy.

## THE SHEKINAH AND THE CHERUBIM,

IN THE HOLY OF HOLIES, AND THE VISIONS OF THE  
PROPHETS,

## AN INQUIRY. P. 403.

The garden of Eden first book and school of wisdom—Spoiled by the serpent—No longer applicable—Gen. iii. 24. misunderstood—Explained not to bar the gates of paradise, but to open them, and to teach the true way to the tree of life in heaven—A brighter revelation—Philo—The Shekinah the glory of the Lord—Appeared to Abraham—To Moses—To the Israelites in the Red Sea—Rested in the Tabernacle—Sat between or upon the cherubim—The chariot of the Cherubim—Sometimes filled the tabernacle and the temple—

What—Not God—For he is a spirit and infinite—A cloud or a flame of fire—Not the Son of God—Nor the Holy Ghost—Bishop Heber's Bampton Lectures, many errors of—Compared to Berkeley—The Shekinah but a symbol—Angels often appeared in that way to Moses on Mount Sinai—Asserted by St. Stephen and St. Paul—Josephus—Case of Elijah and Manoah—The glory of the Lord—Philo—Gregory Nazianzen—Secondaries or emanations of the fountain of light and of bliss—Appeared to the shepherds—Descended on Christ at his baptism and transfiguration—Where Christ was seen of angels, and at Pentecost—At the conversion of St. Paul—Last and grand and glorious appearance—The ancient world and the early church, ruled by angels, but they are all now made subject to Christ—Meaning of the word cherub, signifies great or powerful ones—Kings—Maimonides and the Chaldee Targum quoted—Not of Egyptian origin—Because in the Patriarchal tent or tabernacle—Error of Spencer—And extraordinary absurdity of Parkhurst—Cherubim not images but symbols—Called the chariot of the cherubim—Isidore Pelusiotæ—Cherubim an adjective plural—Its substantive supposed *αγαλματα*—But perhaps *ζωα*—They are called *ζωα*—Error of Schleusner—Such a device poor and contemptible—Bruising of serpent's head, what—The device or hieroglyphic of the brazen sea in Solomon's temple supported by twelve oxen, and his throne by twelve lions—Animal denotes a family, congregation, or kingdom, lxviii<sup>th</sup> Psalm, 10<sup>th</sup> verse—"The animal of the reed"—The Egyptian dragon or monarchy, Psalm vii. 19.—The tame animal *ζωον*—And the wild animal *θηριον*—Jerusalem the Lion of God—The Babylonian monarchy designated a lion by Jeremiah—And the lion of Daniel's four wild beasts—And the Babylonian and Egyptian monarchy are both designated eagles in Ezekiel xvii. 3. 7.—And the lion and eagle two of the cherubic animals—Design of the device of the cherubim, to signify God's kingdom or rule over the kingdoms of the earth—Whether tame or wild, whether civilized or barbarous subject

to him—True meaning of *θηριον* unknown to our English translators—The kingdom of Tyre a cherub, Ezekiel xxviii. 14.—Chariot denotes a kingdom—The cherubim God's chariot or kingdom—*Currus tonantis*, the chariot of the thunderer—Denoted the various kingdoms of the world, Isaiah xxxvii. 16.—The Shekinah and the cherubim both symbols and types—The Shekinah adumbrated—The incarnation—And the inhabitation of the Holy Spirit in the church and in individuals—And lastly, the God-man sitting on his throne in heaven, on the cherubim who compose his kingdom, his body in the true holy of holies—The throne of grace and of glory—Not the altar of burnt sacrifice—Error of Lightfoot—Not the propitiatory or mercy-seat—Error of our translators and of Dr. Whitby—Error of Vitringa—Christ's earthly kingdom of two kinds—Internal and external, natural or providential or spiritual kingdom—Both together in the Apocalypse—And distinguished, where—The one points to the other, and is enclosed within it—The cherubim the church of the redeemed—The central column of the armies of heaven—Nearer to the God-man—Because the members—And the glory of Christ—The angels compose the wings—The mercy seat the footstool of the cherubim, prefigured—The humanity of Christ, by which his cherubim or kingdom is supported, and by which it is redeemed and glorified—And which will have no end.

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*N.B.*—Through some mistake, one or two sheets had not been submitted to the author for correction, whereby some typographical errors have occurred in them.

Page 20,	line 6,	for convey him, read convey to him.
— 20,	— 7,	for exact, read exacter.
— 21,	— 22,	for word of prophecy, read WARD of prophecy.
— 21,	— 2,	for dispensations, read dispensation.
— 28,	— 3	from the bottom, for mystery, read majesty.
— 30,	— 20,	for spurious, read specious.
— 30,	— 6,	for factions, the, read factious.
— 32,	— 2	from the bottom, for Mutamatir, read Mutawatir.
— 33,	— 23,	for preaching, read preachers.
— 34,	— 1,	for truest, read keenest.
— 37,	— 1	of note, for third section, read fourth section.
— 38,	— 4	from the bottom of note, for little, read no little.
— 42,	— 16,	for plans, read places.
— 43,	— 4	from the bottom, for power, read peace.
— 45,	— 16,	for spiritual, read special.
— 51,	— 16,	for influencing, read inclining.



THE

## SCHEME OF PROPHECY.

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### SECTION I.

#### GENERAL OBJECT OF PROPHECY.

THOUGH prophecy reveals things to come, and defends the cause and the truth of religion against its enemies, yet speculations of futurity, and what is usually termed controversial divinity, seem to have little or no connexion with its immediate and peculiar object, and but indifferently to promote its special and determinate end and use. By having been too often mixed up with it, they seem rather, on the contrary, and in no small degree, to have perplexed its sense, obstructed its use, and obscured and embarrassed its interpretation. Futurity is confessedly a region beyond our reach—THERE, therefore, our curiosity should be curbed, and speculations should be avoided—fact is our safest clue in the dark and puzzled ways of Providence, and we must be content to wait for the event as our surest and best guide for the exposition of prophecy.

And again, what have diversities of parties, varieties of forms or of opinions, or discussions of

particular doctrines or practices in the bosom of the church, to do with the direct and fundamental evidences of religion itself, and with the general defence and confirmation of the Gospel ?

It is, therefore, the design of the following pages to investigate the true aim and use of prophecy, to simplify and to promote its object, to fix and to pursue its end, to inquire into and adjust its general sense and application, to call forth and to employ its powerful aid and decisive testimony in advocating the Christian religion and in supporting and defending the Catholic Church. In doing which if it has been found necessary to consider more carefully, and to explain more diffusely, some of the more distinguished and important, and at the same time more obscure and difficult prophecies, it has been for the purpose of applying to them the established and legitimate system of exposition, and thence of combining them with those whose design and meaning have been notified and confirmed by the event, and whose use and fulfilment have been in consequence almost universally perceived and acknowledged : to unite the ancient with the later, and the Jewish with the Christian period or portion of the prophecies ; that as the Law in the Old Testament, and the Gospel in the New, constitute one and the same religion, so the prophecies which are more immediately connected with them respectively, may be enlisted in the same cause, and defend the same truth and the

same church, and may mutually conspire to produce a rational and well-founded belief, and to maintain a steady and unshaken profession, of the Christian religion. "For the testimony of Jesus is the spirit of prophecy;" and, therefore, Christ or his enemies are the perpetual and invariable objects of the gracious promises or of the solemn warnings and indignant denunciations of the holy prophets, the sole drift and concern of the prophetic spirit. But, however, it is not Christ merely in his private character, and in his personal and individual capacity, that is always pointed out and intended by the Lord and Giver of prophecy; it is Christ more especially in his public functions; his relative influence and his corporate capacity; Christ, including his church, both the head and the members, that "*Totus Christus caput et corpus est* \*," the entire Christ is both the head and the body, is an observation founded on Scripture and sanctioned by antiquity; and is a weighty and glorious truth, equally valuable in practice as it is important and instructive in theory; equally the unfailing source of real devotion and the substantial principle of moral virtue, as it is the unerring guide of sacred study and the sure rule of prophetic interpretation. Hence Jesus Christ being always unchanged and unchangeably the same "yesterday, to-day, and for ever," his

\* Augustin de unitate Ecclesiæ.



body, the church, must also remain continually and unalterably the same, and be seen and represented as one and the same indivisible body, in all the successive visions and various announcements of the prophets, without separation of its parts or disjunction of its interests. If, therefore, the true and immutable design and use of prophecy were carefully investigated and justly and permanently settled, and the purposes for which it has been given by the Head of the church, and to which it has in fact so signally contributed, were always kept in view; if the promotion of essential and indispensable truth, and the diffusion and confirmation of the Catholic faith, were duly estimated and soberly pursued; if the prosperity of the one church and the propagation of the one religion of the Gospel, without distinction of names or variety of forms or of tenets, were preferred to the advancement of any one name or party, and to the depression or extinction of another; and if the history of the whole undivided body of Christ and of its enemies were made, without partiality and without prejudice, the faithful guide of our inquiries, and the fixed rule and standard of our conclusions and our decisions, prophecy would become at once less obscure and less perplexed, and more edifying and more useful; it would be no longer, as at present, subject to the exceptions, or to the neglect and contempt of the sober and the wise, but would confer its powerful

support, and employ its indefectible resources, in order to strengthen the cause and to increase the evidences of Christ's religion, to confirm and satisfy its doubting and unsettled friends, and to convince and persuade, or at least to confound and silence, its open gainsayers and avowed enemies. It would become the faithful advocate and constant guardian of the truth, to maintain with success and to extend without fail and without limit the Gospel of peace and the church of God.

That such advantages have been reaped and such effects have been derived from the early and the Jewish prophecies, is well known. Numerous writers of great talents, profound erudition, and of imperishable fame, have done inexpressible and unexhaustible service to religion and truth, by clearly and incontrovertibly evincing the faithful and adequate completion of those prophecies which concerned the ancient Israel, and the heathen world which immediately surrounded it, and was directly opposed to it. The prophets have, indeed, been brought up in this case with the soundest judgment and the happiest result, in the defence of the truth, and have been wisely and properly combined with the Apostles in preaching the Gospel and in founding the church : and the Christian religion has had no cause to lament the unskilfulness of its defenders, the waste of its treasures, and the neglect of its interest and security. Here there were no controversies to divide the church, and no



party zeal to obscure the subject, and to perplex and misapply the prophecies. Not so with respect to the latter and the Christian portion or period of prophecy; far different its too generally supposed use and its too frequent application, and far different its consequent fate and effect. The Catholic church has not in fact received from her prophecies such additional aid and support, nor the Christian faith such accumulated strength of evidence, and such farther accessions of arguments and of influence, as might have been reasonably expected from the lengthened period and eventful history of its fates and fortunes for 1800 years. The prophets have not been so skilfully called forth and so judiciously employed to raise the superstructure and to complete the edifice, as they had been to lay the foundation and to commence the building. Nor can we justly regard them as suitably and adequately explained and adapted to meet the various enemies of the truth, and to overcome the perhaps augmenting difficulties and thickening dangers of the church. It has been a just and serious source of concern and of complaint that their writings have not been made to promote the established end and aim of prophecy, to dispel the doubts and to answer the objections of the unbelieving, to recommend Christian truth to the candid inquirer, and to vindicate the honour and the authority of the Gospel against the scoffer and the deceiver. The incongruous and inadequate

exposition of prophecy in these respects has been almost universally acknowledged, and has excited the just censure and deep regret of many wise and great men, who have calmly and impartially consulted the benefit and the establishment of the one religion of Christ, and preferred the good of the whole body of the church to that of any of its members or component parts. These enlightened friends and advocates of truth and virtue have observed, with no slight uneasiness and mortification, the difficulties and the prejudices of infidels to have been rather increased than diminished, and that Christianity has sustained positive injury and loss, and has been exposed to the derision and scorn of its enemies from the unjust sense and illegitimate use of its prophecies. The arms of the church having been sometimes rendered in this way not merely useless, but, what is still worse, having been turned against herself, and her children taught to bite and to devour each other; and, instead of resisting the furious and incessant assaults from without her, incited to bitter animosities and party feuds within her. The absurdity and the mischief indeed of intermixing theological discussions with the evidences of religion, must be apparent to those who will permit themselves soberly and dispassionately to consider the wide distinction between them, and the different provinces assigned them.

Lord Clarendon long since complained of the



bad effects of the controversial sense and use of prophecy, even upon those professed members of the church, for whose special conviction and reformation it has been construed to have been designed, as justly exasperating instead of calmly instructing them, and as incurably disgusting instead of soberly and judiciously enlightening them. "What must the greatest princes in Europe think when they find themselves charged with living in a communion in which Antichrist resides and governs; that in the very exercise of their religion, which so many hundred years has been established among them, and in which persons illustrious for their learning and piety have lived and died with great glory, they are gross idolaters, against whom all the judgments of the Old and New Testaments are pronounced \*?"

The spirit and temperament of the church of England are singularly happy in this respect; and happy had it been for her and for the cause of truth, if her sons had imbibed her soberness, and partaken of her moderation and discretion, in their use and application of the prophecies—rational, and yet devout; calm, and yet decided:—not judging without reason, nor condemning without necessity, and much less abusing and provoking without remedy those from whom she dissents; praying for all Christian kings, princes, and gover-

\* Clarendon's Essays.

nors, and more especially for the good estate of the Catholic church, that all who confess the holy name of Christ may agree in the truth of his holy word, and live in unity and godly love, and yet asserting the inviolability of truth and the right of independence.

The entire union indeed of all parties, and the merging of all differences in matters of religion, are now utterly hopeless and chimerical, and would be perhaps neither useful nor desirable. But is not peace within the pale of the church better than war, and charity to be preferred to hatred? and can the religion of kindness and goodwill be promoted by discord and strife? or should the fundamental proofs of our faith, and the just exposition and completion of prophecy be sacrificed to the spirit of party and to the love of controversy? Prophecy, having solely for its object and aim the defence of the Catholic faith, and the interest and weal of the whole body of the church, can take no notice of its various distinctions and almost endless subdivisions; it has no share in theological debates, and no alliance with party zeal. That it extends not to the reformation, but only to the propagation of religion, seems to have been broadly and distinctly admitted and asserted by Bishop Hurd \*. But how soon and how completely he forgot his own admission and

\* See his Sixth Discourse on Prophecy, and the Notes.

deserted his own allegation, his immediately subsequent discourses too plainly and amply evince. The weakness and the unfairness of some of his arguments in support of his controversial hypothesis, to resort to prophecy, not as the guardian and defender of the church, but as its corrector and reformer, may be easily detected, and have been in some instances clearly and satisfactorily exposed \*. The learned and able prelate seems indeed himself to apologise for them, and to be in doubt or ashamed of them. And how greatly do the real and avowed enemies of our faith rejoice in our disunion and strife ! how eagerly and triumphantly do they catch at our mutual reproaches and animosities ! and dexterously turn our misapplication and abuse of prophecy against the Trinity, to the subversion of Christianity ! Some of these manifold and great evils of the mistaken sense and contentious interpretation of the prophecies were long since perceived and opposed, or regretted and lamented, by many learned and pious writers, both at home and abroad, as Grotius and Zanchius, in the foreign reformed church, and almost all the earlier and sounder divines, from Elizabeth to Charles the Second, as is universally admitted, in our own. Archbishop Sheldon, in a public disputation at Oxford, undertook to oppugn the common notions respecting Antichrist, and to

\* See a pamphlet by the Rev. Mr. Maitland of Gloucester.



evinced the error of applying that prophetic name and character to the Pope or Bishop of Rome. The children of this world and the foes of Christianity are in their generation wiser than the children of light, and never fail to seize upon the most likely means and most seasonable and suitable opportunities for assaulting and destroying it: as may be seen in Priestley's *Corruptions of Christianity*, and other writers of that class; against whom we must maintain, with unshaken firmness, the unfailing perpetuity of the Christian faith, and vindicate with immovable resolution the general integrity and stability of the Catholic church, whatever may have become of particular abuses and of subordinate portions of it.

That the incongruous sense and the unfounded and unjust application of those subjects and characters, which are so highly extolled or so frightfully denounced in the prophetic writings, should have a baneful influence on the private feelings, the moral principles, and the social virtues of those who adopt them, is not difficult to conceive; what an unfair verdict and what a severe sentence may in such a case be pronounced; and what disorganization of private society, and what disturbance of public order may be, and perhaps have been, the consequence! But above all, that the illegitimate sense and use of prophecy tends to weaken the general grounds of faith, and to excite doubt and vacillation in matters of religion,

is neither improbable nor unnatural; for if the main pillar of the truth and the chief bulwark of the church be not only rendered useless, but converted into a shelter for her enemies and a lodgment for incredulity, are we to wonder that deism and defection should make successful inroads and frightful havock among us? And it appears in fact that, whether from these or from other causes, or from all put together, they have more generally invaded and more cruelly desolated the Protestant churches on the Continent than their neighbours the Roman Catholics; as is but too evident from the modern German divines in general, and the reports of the Continental Society, together with the sermons of H. J. Rose, before the University of Cambridge. And Geneva, that had erected a pillar in her city as a public proof and testimonial of the Pope's being Antichrist, is now more infidel and Antichristian than that Rome itself, which she was at such pains to brand and to denounce as such.

And is it too much to conclude that the inadequate and fanciful exposition, and the distorted and contentious application of prophecy, have contributed their full share in producing so great a calamity?—That they have not assisted to avert it will hardly be disputed. Nor is it to be imagined, that so many would have renounced the Christian faith and have deserted the Catholic church, if they had understood and applied the prophecies



to the definite and particular purpose of advocating any and every profession of that faith, and of defending any and every part of that church, against infidelity and apostasy, instead of disparaging or degrading them, or any part of them, infinitely below those avowed and implacable enemies of the truth. And those who advocate the notion of the Pope's being the Antichrist of the Old and New Testaments, should pause before they contravene the professed and established design and use of prophecy, and open a floodgate for defection and infidelity. For if he be the Antichrist, then he must be publicly and avowedly opposed to Christ, and must openly and professedly belie and blaspheme him ; and that not as touching his manhood, which Jews, Mahometans, and infidels freely acknowledge and never dispute, but as touching his glory and his godhead, which, therefore, being asserted and maintained by THIS FANCIED Antichrist, must be a lie and even blasphemy!!! What a triumph for incredulity ! and what becomes of Christianity!!! That such a train of reasoning has been frequently adopted, and that some such arguments have had a prevalent and baneful influence in promoting the rapid and amazing progress of doubt and incredulity, there are but too good grounds to infer. And whether, by incongruous and untrue interpretations of prophecy, that important bulwark and safeguard of religion



is rendered ineffectual and contemptible, or converted to the purposes of division and of animosity within the pale of Christianity, in either case the faith of the Gospel is deprived of its legitimate support, and the Catholic church of her natural and destined protection; her strength is wasted, her influence is impaired, and the prejudices and hostilities of her adversaries are fostered and confirmed. And let those who explain the prophecies for the purpose of the reformation, and not for the propagation of religion, and who, therefore, insist that Antichrist and the Beast reside and govern within the precincts of the church and in the profession of her faith, seriously reflect how they unavoidably drive *heathens* and *infidels* from her fold: and how they can possibly expect to convince and satisfy THEM that her communion is to be embraced and her faith is to be professed, which must appear to them in such a case not merely on a par with, but infinitely worse, than pagan idolatry or Moslem fanaticism.

If we admit the justness and propriety of Dr. Jortin's distinction, the reformation could in no true sense be deemed the suitable object and adequate completion of the prophecies. "The establishment of Christianity was the work of God: the reformation of Christianity was the work of men; it was supported by no miraculous gifts; the former was perfect, the latter was imper-

fect \*." But the truth is, Christianity contains within itself the source and motive of all reformation, the pith and germ of all improvement, it is truly and in every sense the light of the world, and is always the same. It, therefore, only requires the obstacles to be removed and the clouds to be dispersed, in order to shine out and illuminate the world with resplendent lustre and unsullied glory. Reformation is no new religion nor additional revelation, but the old religion and the existing revelation divested of what had been adventitious and unnecessary, and which had contributed to obscure its radiance and to prevent its efficacy ; and, therefore, being the essential tendency and the natural and necessary consequence of Christianity itself, it required neither prophecy nor miracles to defend and to support it. When prophecy, therefore, announces the future fates and fortunes of the church and of her foes, it is to instruct and to warn her of her dangers, and to assist and protect her against her adversaries ; it is for her honour and establishment, and not for her depression or destruction ; to contrast her with her enemies, and to exalt her above her rivals ; to arm and strengthen her for her conflicts, and to insure and achieve for her the victory of truth over error, and of faith over incredulity and defection. They have, there-

\* See his Fourth Charge.

fore, been always justly deemed the essential and irrefragable evidences of the one true religion, the solid and indestructible fences and outworks of the one holy Catholic church, for whose sake alone these grand instruments and advocates of our faith have been given, and to which alone they minister.

Both have, however, been injudiciously and unfortunately summoned into the field of religious controversy, and resorted to for the purpose of party zeal and party strife. But as every attempt at proof of miraculous interposition to support any one party and to advocate any separate and peculiar profession of the Christian religion has failed, so doubtless the controversial aid and judicial decision sometimes attempted to be claimed and deduced from prophecy are equally visionary and fallacious. The use and office of both those essential and conclusive arguments and evidences of the truth are too noble and exalted to permit them to be degraded into the low and pitiful employment of *partisans*; they utterly exceed the narrow limits, and disappoint the selfish hopes, of any one particular name or *aspiring* member of the universal church. Being the public and general grounds of belief, the fundamental proofs of religion, and the special agents and guardians of revelation; they cannot be employed for any less momentous and valuable object, nor engaged in any less necessary and honourable inte-



rest and service than of Christianity itself, for the propagation and security of the one faith and the one church of God.

And if all hopes of future miracles must be forever abandoned, what is to fill up the gap and to occupy their place but the increased and constantly increasing reinforcement and supplies from prophecy, to which alone the church has now to look for her future prospects and her future prosperity, and from which she must now derive her requisite armour, and provide her suitable and indispensable weapons of warfare in her last and mortal conflict with infidelity and defection ?

Prophecy easily and naturally resolves itself into two periods or departments, as it is more immediately connected with the early or the latter period or portion of the church and of the world ; the first prophetic period coinciding with that of the Law, and the second period with that of the Gospel : the one period being associated with the Jewish church, to maintain the doctrine of the divine unity, and to proclaim the majesty of the one Jehovah, as contrasted with, and opposed to, the frauds and usurpations of polytheism and idolatry ; and the other period or portion of prophecy being the faithful advocate, and the inseparable and powerful ally, of the Christian church, to assert, and to establish, the doctrine of the holy and undivided Trinity, or the rights of Christ against infidelity and imposture. For it has been long

since justly observed by Athanasius, that the name of Christ includes both him who anointed him, or the Father, and the anointing itself, or the Holy Ghost, the true “oil of gladness,” with which he is anointed above his fellows. And we know that to baptize in the name of the Lord, signifies or implies Christian baptism in the name of the Father, and of the Son, and of the Holy Ghost. Hence, whilst the first period of prophecy was mainly concerned with the first coming of Christ, and chiefly engaged in preparing the way for his appearing in our flesh as a servant to suffer and to die; the second period announces and affirms his second coming in spirit and in power as the Lord, to reign and to triumph, and ultimately to judge and to destroy his enemies, to receive and to reward his friends, and to make all things new. The one period terminates at the commencement of the Messiah’s church on earth, and the other at the exaltation, and glorification of that church in heaven; and the history of the world, and more especially that of the church itself, supplies us with the justest comment and the best elucidation of both.

And as to distinguish rightly the old and the new Covenant, and the earlier and the latter dispensation of truth and of grace, is of no little moment, and of no ordinary advantage; and contributes essentially to an accurate and deep knowledge of Scripture, and to a sound and solid ac-



quaintance with theology ; so, properly to distinguish the two prophetic periods intimately related to them, and exactly corresponding with them, is of the utmost consequence in acquiring the right knowledge, and adjusting the true exposition of prophecy. The distinction is not, however, at all times, in either case, easy or obvious ; and more particularly in respect of prophecy, for it depends on the design, the use, and the completion, and not always, nor necessarily, upon the site or the date of the vision, or of the prophecy ; nor even upon the occasion of its being delivered, nor upon its connexion with that which immediately precedes or follows it. Enoch, the seventh from Adam, announced to the ancient world more distinctly than most subsequent prophets, Christ's second advent ; leaving it to his future harbingers to announce his first advent, and all his previous and subordinate visitations.

Hence the order of place or of time is not an essential and invariable rule of interpretation ; for it is not the constant and immutable order of the Spirit who spake by the prophets ; it is not the certain criterion of his object, nor the fixed and invariable rule and standard of his meaning. Being the supreme teacher and guide of the church, the gracious and merciful Lord God of Israel, who invites and encourages prayer, he has frequently yielded to the earnest supplications and intercessions of his saints and prophets, and condescend-

ed, in answer to their petitions, to announce more distinctly, and to reveal more clearly, what had been but briefly noticed and obscurely signified before. At the ardent and repeated solicitations of Daniel, an angelic messenger was commissioned to convey him ampler and brighter manifestations of the plans of Providence, and exact prescience of the subsequent state of the world, and of the future destinies of the church; and the mandate was issued. Gabriel makes this man to understand; and the last and most important and most profound book of prophecy, the Apocalypse, has passed to us through successive channels or instruments of conveyance. God gave it to Jesus Christ, who gave it to his angel, and he delivered it by successive visions to St. John, from whom it has been received and transmitted to us by the Catholic church. It has therefore come to us through several hands; and some of these, viz. the ministering angel, and the holy apostolic prophet, who conferred together, might have probably each in his turn required farther light and clearer discoveries of the truth, and in consequence might have obtained, as Daniel had done before, more ample information, and more adequate and satisfactory guidance and foresight, from the spirit of prophecy. "After these things," therefore, so frequent in that book, does not mark the time of the completion, but the time of the vision or of the prophecy, when those objects



and characters, or those circumstances and events, which had been at first perhaps but obscurely intimated or imperfectly developed, are afterwards in future and consecutive visions or prophecies more fully declared and more exactly detailed and particularized. And to this purpose is the just and solid observation of St. Augustine. "*Sic eadem multis modis repetit, ut alia atque alia dicere videatur, cum aliter atque aliter hæc ipsa dicere vestigetur* \*." He so variously repeats the same things, that he appears to treat of different subjects; while, on investigation, he is found to treat of the very same subjects in a different way. And, moreover, the old Covenant, and the Jewish Church, having been the types and preludes of the new Covenant and of the Christian church, the prophets frequently intermix the properties and adjuncts of the sign with those of the thing signified, and make no distinction between the type and the antitype, the shadow and the substance; having, in general, enveloped their presages and foretokens of the Christian church, in proverbs or in parables, or having veiled them in the various objects and characters of their own religion, and the peculiar history and circumstances of their own church; and, therefore, having set out the Gospel in the showy drapery of the Law, and the gorgeous ceremonies and services of the temple.

\* Augustin de Civitat. Dei, Lib. xx. Cap. 17.



The two periods, however, if not always distinguishable by the time, or the date, and by the connexion or location of the vision or prophecy, may be fixed and ascertained by the object and the design of it, by the reference and the application; the one period being restricted to the Jews, and designed for the support of their religion, and the defence of their church against the surrounding idolatry, and to assure them of the first coming of Christ; and the second period taking in the Gentiles and the whole world, and assuring them of his second and last coming: the first period pointing him out in his humiliation, in the sufferings and weakness of humanity on earth; and the second period pointing him out in his exaltation, in his majesty and glory in heaven, in characters so distinct, and conditions so opposite, as to furnish some colour and pretext to the Jewish fancy and fable, as they employ it, of two Messiahs; the one the son of Joseph to suffer and to die, and the other the son of David to rise and to triumph\*. Another weighty and essential distinction between these two periods, depending on the former, and seldom sufficiently noticed and carefully digested, is, that the first period presents him to us, who is the grand object and centre of prophecy, as "the way" of his church; whilst, in the second, he is

\* See Section 10.

“ the truth and the life ” of it : in the one he is the example, in the other he is the fountain of influence and of authority—in the first he is the individual, in the second he is the corporate and the collective person, the shepherd feeding and guiding his flock, the high priest interceding for and blessing his people, the king ruling his subjects ; the head, in fine, united to his members, and one with his church. “ For as the body is one, and hath many members, and all the members of that one body being many are one body, so also is Christ.”

The first and the most important and necessary inquiry in the investigation of prophecy, must therefore be the nature and extent of that corporate relation and mystical union which subsists between Christ and his church. Without the authority of inspiration none would have ventured to have denominated the church his *πληρωμα*, or his complement, or have dared to insinuate that he was incomplete and imperfect without it ; and that his office and character, and even his very name and glory, depended on it. So that the existence and constitution of the church force themselves upon our attention with paramount weight, and from unavoidable necessity, not only as composing a particular and definite object of prophetic interest and foresight, but as being an integral part of the complex notion, and scriptural character, of Christ himself. And as it is

the body of Christ, so it is also the pillar and the ground of truth; the unseen majesty, and the spiritual influence and glory of the head being only visible to the world in and by the professed subjects of his kingdom, and avowed members of his body, to whom his honour and character on earth are confided; as being the obvious and necessary effect of his invisible grace and virtue, and the publickly conspicuous and undeniable evidence and testimonial of his spiritual supremacy and glory. And hence, the body being the constant object, and the active and visible instrument, of Christ's grace and truth in this world, the trustee and depositary of his word and sacraments, occupies more of the time and of the attention of the prophetic spirit, than even the head itself; and the church is more frequently the subject of his premonitions, and the end and aim of his inspirations, than even Christ himself, who is its Redeemer, its Lord, and its Judge. And as it is peculiarly the sense, the concern, and the word of prophecy; so it is, in many instances, its interpreter, its standard, and, in a great degree, its completion.

When, therefore, at any time, it is asked, since the prophecies which foreshew the life and death of our Messiah, have all been proved to be completed, what farther evidence of our religion and confirmation of the truth do we require? The answer is obvious, as that is the incipient



and subordinate part of Messiah's character, and the rudimental and preparatory dispensations of mercy and truth, so is it also the less distinguished and momentous period or portion of the church and of prophecy. As the Gospel is superior to the Law, so Christ's life in heaven, and his spiritual rule and benediction of his church, are more essential, more important, and more indispensable, than his life on earth ; and his second coming to receive and to crown his members and his brethren, and to condemn and destroy his enemies and the world, is manifestly more excellent and glorious than his first coming, as the end is better than the means, and the conclusion is of more consequence than the commencement. And hence that period of prophecy, whether of the Old or New Testament, which is connected with his spiritual and universal reign in heaven and earth, and is instrumental to the establishment and weal of his church, and therefore announces his approaching advent in power and great glory, to deliver and to reward her, and which, by its various signs and foretokens, assists us to believe in him, and by its promises and threats encourages and incites us to love and to obey him, and to wait and long for him, as our Lord and Judge, is much more valuable, more influential, and more useful, than that period or portion of it which had barely foretold his first coming in the flesh to suffer and to die. What is the Gospel, in this



sense, but prophecy? and what are its ministers but the Lord's prophets to assert and to proclaim his Majesty, and to announce and to prognosticate his coming? for "the testimony of Jesus is the spirit of prophecy." Besides, it is not in respect to his life on earth, and his unblemished private character, and his unequalled moral teaching, that he has been so much exposed to the bitter envy, and the incessant machinations of cheats and impostors, and been assaulted and beset by the atrocious rivalry and treason of false Christs, and by the horrid lies and appalling blasphemies of false prophets, none of whom ever ventured to risk their pretensions on suffering a cruel and disgraceful death, and on publicly rising again the third day; they were not ambitious to obtain the crown of martyrdom, nor intent upon rising to pre-eminence and glory by humility, patience, and charity. It is in his official dignity, and his spiritual supremacy, that he has, therefore, been chiefly aped and outraged; and in respect of his divine Majesty and his supreme authority, that he has been denied and blasphemed. All false prophets and pretended messiahs, since his resurrection and exaltation to the throne of glory and the government of the universe, without affecting a competition in virtue, or to surpass him in moral excellence, and in unblemished and unrivalled sanctity, have invariably aped his prophetic and his sacerdotal functions, and counterfeited his royal

prerogatives. And hence another, and a marked, and decided distinction between the ancient and the latter period or portion of prophecy—whilst the one was immediately and directly opposed to polytheism, and defended the truth, and maintained the rights of the one Lord God against the gods and idols of the heathen, the second and the latter period or portion of it is immediately and directly opposed to doubt and error, and at war with incredulity and apostasy.

Infidels, Mahometans, and Jews, do not hesitate to admit much of the Gospel history; they do not dispute the unspotted character, the holy life, the wise admonitions, and the pure moral instructions of Jesus the son of Mary, nor, of course, that portion or period of prophecy which had foreshewed them. But they deny his resurrection, together with his second coming and glory. Here therefore the Christian prophecies opportunely come to our assistance, in order to advocate the faith of the Gospel, to strengthen the testimony, and support the confession of the Church when miracles have ceased, and when the Jewish period of the prophecies, evaded by cunning, and perverted by imposture, does not afford direct and efficacious aids and evidence, nor adequately and definitely reach and decide the points at issue. For the present and the greatest enemies of the church do not reject the first coming of Christ, nor question his prophetic cha-



racter, which are the drift of its announcement, and the substance of its advocacy, and which on our parts there would be no difficulty to prove, nor on theirs to admit.

The great truth which our Lord Jesus Christ asserted and attested, and for which he was condemned and crucified was, that he was the "Son of God," the "king of Israel," the "true Messiah," and would "come in the clouds of heaven to judge the quick and the dead." And his church witnesses the same confession, and, if needs be, suffers in the same cause; the resurrection and glory of Christ, the first-fruits, and afterwards of those that are Christ's at his coming, is therefore the summary of Christian truth, and the substance of the testimony of Christ and of his members; it is peculiarly the faith, the hope, and the PROFESSION of the church; and has been the grand question at issue, between her on the one side, and all species of enemies and all varieties of infidels and of impostors on the other—it is the mystery of godliness, to which is directly opposed the mystery of iniquity. The church necessarily proclaims the mystery of her sovereign and her hope, and even assurance of his final victory and glory \*. And her prophecies are enlisted in

\* *ἀνάστασις*, the resurrection, is justly observed by Dr. Hammond to signify not merely the act of rising again, but includes also the subsequent exaltation and the eternal glory of Christ,

the same service, and engaged in the same warfare, and are the church's treasure and the church's armour, and her ablest and truest champion for her head and Lord, till he shall come himself with his host of angels, and with all the armies of heaven, to complete the victory and to put an end to the war. And the time which is to intervene between his ascension and that second coming is frequently declared to be short and but a moment, during which he is repeatedly announced and foretokened to be coming; or rather the entire interval is represented to be one continued preparation and process of his coming; which, however sudden and unexpected in its last act and issue it shall undoubtedly be, consists of many previous steps and antecedent visitations, which are its destined omens and precursors.

Hence the war of the church, and of prophecy which foreshews it and supports it, is a war for the honour and supremacy of its Head, and there-

and of his members, the church. See Schleusner's Lexicon, and Suicer's Thesaurus on the word.

"If the dead rise not then is not Christ raised; and if Christ be not raised, your faith is vain." 1 Cor. xv. 16, 17.

*το παν του χριστιανισμου εν τω αναστασεως κειται δογματι.*  
Theophylact.

"The entire of Christianity is involved in the doctrine of the resurrection."

See also Bishop Butler's Analogy, Part I. chap. ii. note.



fore for the interest and prosperity of the whole body. It cannot be an intestine war, nor the unhallowed bickering and party strife of one member with another; for that is not the war of the church against its enemies, or those of its Head; it is obviously repugnant to the good of the whole and to the mutual connexion and subordination of the parts; it disorganizes the system, and is equally against the crown and dignity of the sovereign, and the peace and well-being of his subjects; with respect to him it is in some degree sedition and rebellion; and with respect to his people it is division and destruction. It must therefore be an external and foreign war against hostile invasion, and against unjust and unfounded usurpation; a war for the sacred and indefeasible rights of the true and only Saviour, against the empty and unreal pretensions of arrogating usurpers, and against the beguiling and pernicious schemes of artful and spurious impostors; and is therefore a war of faith and of profession, where the majesty of the Head and the interest and very existence of the whole body are deeply affected, and vitally assaulted and endangered. When, amongst many others, one great false prophet and pretended messiah has assumed the names and offices of the last and the chiefest of all the prophets and apostles of God, and laid claim to the high prerogatives and superlative honours of the King and Judge of the world; when by artifice and by

influence, by fraud and by force, by persuasion and by persecution, he has imposed upon, and subjected to himself, a considerable proportion of mankind ; and can boast, according to some accounts, of more proselytes to his creed, and supporters of his pretensions, than the true Prophet and the Christ of God ; (later travellers have it true somewhat reduced the number of his disciples and votaries ;) but when the faith of Mahomet and that of Christ are the two great rival religions of the universe, and have been for the long period of twelve centuries in immediate contact and collision with each other, is peace possible, and is not war inevitable ? and in this war can the church be indifferent or can prophecy be silent ? Its intervention and aid, on the contrary, seem almost equally called for, and as indispensably necessary, as at the first preaching of the Gospel, and the first founding of the church ; now particularly that miraculous gifts have ceased, and all hopes from that quarter must be for ever relinquished.

And it is only in solid mass and in compact phalanx that this war can be waged with success on the part of the church, and be brought to a favourable and happy termination ; to divide the church is to enfeeble it ; to disunite and separate the forces of Christ is to excite the derision and the contempt of the common enemy, or even to expose them to be overpowered and cut off by



their foes. Islamism abroad, and infidelity at home, are well known to have been chiefly fostered and propagated, as they were first hatched and brought out, by means of the violent animosities of contending parties, and under cover of the endless controversies and factions, the rivalry of warring sects within the pale, and in the bosom of the church. In coping with incredulity and defection, every soldier of Christ is of weight and importance, and the argument even of number and of authority, which in fact is never void of influence in the world, is of singular force and value in the final and formidable conflict of the church with infidelity and imposture; the infidel of our own times and of our own country tells over his champions in unbelief, and plumes himself upon the number, the learning, and the talents of his companions in revolt, and in arms against the Gospel; he rejoices in our controversies and triumphs in our divisions and strife. And the Mahometan in a great degree bottoms his creed and supports his apostasy on the traditional evidence and numerical superiority of those who have not merely first reported, but of those who have in all subsequent and successive times believed, the lying wonders and absurd reveries of the false prophet. This argument, which is said to be so prevalent and influential with the disciples of Islamism is called *MUTAMATIR*, and signifies a report or statement derived through a vast

number of individuals both contemporary and consecutive ; and, however sophistical and unsolid, is the best of those paralogisms and delusions by which Islamism has acquired and perpetuated its empire over the countless tribes and nations and languages which have been duped and perverted by it. How dangerous then, in contending with such enemies, to divide the church of Christ, or to diminish its numbers, and to impair its authority ! it is to reduce and to destroy the force of that argument by which they regulate their opinions, and on which they build their faith, and by which they are to be chiefly moved and influenced to embrace a better ; it is in some respects to deprive them of the means and the possibility of instruction and conversion.

The obvious childishness and glaring folly of pagan superstition, and the gross absurdity of bowing to graven images, and of worshipping stocks and stones, had caused such palpable darkness rapidly to vanish before the light of the Gospel ; and the miraculous powers which attended and distinguished the first preaching of Christianity gave weight and authority to their instructions, and greatly conduced to the progress of the truth, and the triumph of the cross. The blameless lives, too, and the unexampled devotedness of the primitive disciples of Christ, furnished them with an unanswerable argument in their



favour, and was a weapon of truest edge, and of irresistible point, which accelerated and completed the downfall of polytheism and of idolatry.

But the circumstances of the church in these respects are greatly and unfortunately altered for the worse; extraordinary powers are no longer to be expected, and the moral argument of the untainted holiness and exalted virtues of professed Christians is greatly weakened by the vast enlargement of the church, and the consequent intermixture of the good and evil, the just and unjust, in the common name and privileges of Christians; to which must be added the too frequent instances of baseness and of delinquency which tarnish the names and lower the characters of whole tribes and nations of those who profess and call themselves Christians; and, what is still more deplorable, with which have been contrasted the superior public integrity and more correct general conduct of the professed enemies of Christ and of his church. Moreover it is not, as formerly, with heathen darkness that dreads the light, or with gross idolatry palpably hollow and absurd, that the Gospel has now chiefly to contend; but with falsehood and wrong, cloaked and defended by reasoning and argument; with error and imposture disguised and set off by a close and gaudy veil of useful moral precepts and of important religious instruction, and carefully and dexterously

interwoven with threads of sublime and solid wisdom, and of genuine and indubitable inspiration\*. He therefore that would enter the lists with Islamism, or with infidelity, must prepare himself for the conflict, and expect a hard fought battle, nor flatter himself with the prospect of a cheap and easy victory.

Nor must the case of the Jews be wholly overlooked and forgotten, who, in their providential dispersions both before and after the destruction of Jerusalem, always bore a marked and decided testimony against polytheism, and thereby conducted materially, however reluctantly and unintentionally, to the diffusion of the truth, the reception of the Gospel, and the victory of the church : as the inferior office and mission of John the Baptist had served to advocate the superior dignity, and to assert and establish the more exalted func-

\* Though idolatry and polytheism are by no means extinct, yet they are conquered and expelled from the civilized world ; from them Christianity has nothing to fear, and has no occasion to dread their return. But Islamism and infidelity have not only prevented its diffusion and prosperity, but in many instances have accomplished its decay and ruin. And the ten tribes of Israel, and the greater part of the other two, who preferred to remain in the land of their captivity under the successive monarchs of Asia, at last almost all became the tools and victims of the Mahometan delusion. The Persians, many of whom are probably descended from the Israelites, are said to sit exceedingly loose to it.

tions and glorious mission of Christ. And the hearers and proselytes of the Jews were in many instances schooled and prepared to become those of Christ and his church, and were amongst the first converts to the faith of the Gospel; this happy and unexpected result of Jewish obstinacy and unbelief, visited by a retribution so long threatened, and by a dispersion so peculiarly afflicting and severe, and overruled by unerring Providence to advance the faith and to promote the truth and the kingdom of Christ, is a matter of fact, and is neither to be doubted nor disputed. It had been so planned by the Head of the church, and had been foretold by his Apostle to the Gentiles, that the fall of them would be, notwithstanding, the riches of the world, and the diminishing of them would be the riches of the Gentiles, and that blindness in heart had happened to Israel until, or whilst that—that is, in this case, in order that, the fulness of the Gentiles might come in, and that so, or by this means, all the true Israel might be saved—that is, the Catholic church be universally and completely established; this important and glorious effect, derived from causes so improbable or even so seemingly contrary in their tendency, was a mystery of prophecy and of providence, and had excited the wonder and adoration of the Apostle, who therefore exclaimed: “O the depth of the riches both of the wisdom



and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" \*

But the Jews, instead of being at present immediately at war with, and directly opposed to, the enemies of the truth, and fighting the battles of the church as before, are now enlisted amongst the mighty hosts of infidels, and the almost countless worshippers of the one God, and at the same time the bitterest adversaries of his Son. And the signal services they had rendered the church in her warfare with polytheism and idolatry, are in a great degree lost or converted into positive hostility and mischief in her last and her most arduous and dangerous conflict with infidelity and with Islamism. They are united with both these foes of our faith in denying that Jesus is the Christ, and, as a body of people making a public and definite profession of religion, are the immediate and decided enemies of the cross, and are marshalled in the thick and formidable array of theism and of incredulity. Whilst therefore the battle rages with equal if not with greater fury than before, and the combat is maintained with unabated resolution, and perhaps with increased numbers and violence, the foes of the truth, together with the grounds of the contest, the questions

\* See also the note at the end of the third section, where this subject will be farther considered, and critically examined, and, it is hoped, rescued from the cloud of misconceptions in which it is so generally involved.



at issue, and even the resources and the instruments of warfare, have undergone no slight nor inconsiderable alteration ; our plans and weapons of hostilities must therefore of necessity be adapted to the nature of the conflict, and to the character and the condition of the enemies we are to encounter, and the hopes of the church must in future depend on the peace, unity, and concord of her members with each other and within her pale, and on the judicious use of Gospel truth, together with the apt and adequate demonstration of the sense and completion of prophecy to her enemies abroad and without her pale.

When the suggestion of the great Bacon \*

\* *Interest admodum pacis ecclesiæ ut fœdus Christianum, a Servatore præscriptum, bene et clare explicetur. Vincula enim communionis Christianæ ponuntur una fides, unum baptisma, non unus ritus, una opinio. Bacon de Augmentis.*

It is most important for the peace of the church, that the Christian covenant enjoined by our Saviour should be well and clearly explained ; for the bonds of Christian communion are one faith, one baptism, not the same rites or the same opinions.

*Adeo ut nihil homines ab ingressu in ecclesiam detineat, aut jam receptos expellat ac unitatis violatio ; et differunt haud parum unitas et uniformitas. Idem de ecclesia.*

So that nothing prevents men from entering into the church, or drives them out of it when admitted into it so much as the violation of unity ; and unity and uniformity differ little.

It is notorious that the ancient church, both Greek and Latin, required only the belief of the creed for admission into the church, and the most ancient creeds of all went no farther

shall have been generally approved and adopted, and the fundamental truths of our common Christianity shall have been separated and distinguished from those of remote consequence, and of lesser import and value ; when Christians of all names, and of all parties, shall have united in the constituent and necessary articles of faith and obedience, without narrowing the entrance into the church, or insisting upon more numerous and more difficult terms of admission and of communion than Christ and his Apostles required, which are well known to have been baptism, in the name of the Father, and of the Son, and of the Holy Ghost, as the compendium of the Christian faith and the substance of the new covenant, and consequently embracing all essential truth, and involving all the fundamental principles and necessary means and motives to religion and virtue ; on which therefore the church is built, and by which it is to be extended and perpetuated, the Christian church will then have removed no slight delay to the progress of the Gospel, and no inconsiderable obstacle to the establishment of Christianity, and sources of aversion and of derision

than a declaration of faith in Father, Son, and Holy Ghost.—  
Archbishop Secker.

The earlier creeds contained little more than the belief in God, the Father, Son, and Holy Ghost ; supposing that that profession of faith involved every essential article of faith, and every necessary aid to practical religion. Bishop Pearson.



to infidels and Mahometans. Particular churches must, 'tis true, have their fixed principles, their peculiar forms and various distinctions, of which they are alone to judge, and for which they are alone accountable. But when these shall have been comparatively overlooked and forgotten, and the armies of Christ, having ceased to contend with each other, shall cordially unite in the one faith, the one Lord, and the one baptism of their profession, against the enemies of their religion and those of their CHIEF, and of their Sovereign Head; when they shall have been trained to wield the irresistible weapons and unfailing resources of the church against her openly avowed and mortal foes; infidelity and imposture must shrink from the contest, and yield a complete and glorious victory. But with the church, deprived of all hopes from miracles, and distracted with exasperating and incurable controversies and strife; with many of her members utterly unworthy of the holy name wherewith they are called; with many of her prophecies cunningly evaded, and sometimes distorted to support a pretended messiah, and to advocate his false religion; what are we to think of other prophecies understood of such trivial events and applied to such incongruous and inadequate objects and completions, as to be rendered useless and contemptible; or what is still worse, to turn their edge and point against professed members of the church herself, and

thereby still farther to engender discord and animosity within her, and to excite the scorn and execration of the hosts of implacable adversaries without her? Prophecy, having been by these various and untoward circumstances not only lost to the church, but converted to her positive detriment and wrong, has been in consequence neglected and despised by many of those who have earnestly desired her peace, and cordially consulted her interests and weal. But systematically to neglect and to despise so important and considerable a portion of holy writ, is neither consistent with wisdom nor with duty and safety. It is to clip and to mutilate, or to close and to seal, the book of life, and to mistake and misapply, it is often to pervert and to abuse it; and in either case the Spirit who gave it must be grieved and resisted.

The obscurity, moreover, so much complained of, and the difficulty of its interpretation, do not perhaps arise so much from the subject itself, as from defects more immediately in ourselves, and more in our power to remove—as from confined and inadequate conceptions of the church; from narrow and unjust views of religion; from party zeal and undue prepossessions; from the love of controversy and of victory rather than of concord and of peace, and the preference of opinions or of party to the catholic faith and the whole body of the church: whereas neither opinions nor parties



are deserving of our esteem, and the just and right objects of our choice, unless they are somehow instrumentally related or conducive to that faith, and substantially united and subordinate to that body.

Arguing from analogy, we have strong and abundant reason to infer that as the church had been suckled and nursed by her prophecies, so it was the intention of her Head that she should be also strengthened and matured by them, and should perpetually derive from them such additional and adequate means of defence and security as would enable her to cope with her restless and remorseless enemies throughout every age of her history, and to repel the various assaults and diversified dangers of all plans, however remote, and of all times, however distant. But speculations concerning the future should be cautiously avoided in the study and the exposition of prophecy, and the line which separates the past from that which is to come, should be carefully drawn, and never transgressed. We should not presume to determine without fact, nor to interpret without proof; neither to roam on the wings of a lively and unbridled imagination, nor to embark on the wide sea of futurity and of conjecture. And in all our inquiries and all our conclusions, the constant and true intent and aim of the prophecies should never be lost sight of; their real and unalterable design; their acknow-

ledged and essential end and use to support the one true faith, and to advocate and to establish the one holy catholic church, should never be overlooked nor disregarded. By keeping this great pole star of exposition continually in view, and by following the track of Christ and of his Apostles, those great masters and guides of truth and wisdom, in their use and application of prophecy, considerable success and a favourable result may be anticipated. And if the general scheme and object of the prophecies were duly adjusted and permanently settled; if the divine premonitions were so explained as neither to perplex nor to mislead the student, neither to inflame nor to pervert the pious, neither to support unfounded theories, nor to encourage unsound and unsolid hopes and speculations; if the prophetic and true adversaries of Christ and his church were clearly discovered and fully ascertained; and their marks and character, however apparently contradictory, were so arranged as to throw light on each other, and to coincide at last in the same persons and in the same facts; the friends of the one true religion would be every where better known and better united, and its enemies more successfully resisted, and more easily overcome. The power, unity, and concord, moreover, of the whole body of the church, the great promise and precept, and even the bequest of her Head, would be more readily and effectually



ally obtained, and her universal establishment and prosperity would be more permanently and indefectibly secured.

For if great and general improvement in the religion and morals of mankind is ever to be expected, and the Gospel is to be preached and believed in all nations, that momentous and difficult work must obviously be accomplished by the peaceful uncontroversial and unobstructed labours of various names and parties of Christians; and must be preceded by more enlarged and Catholic sentiments pervading the Christian community, and the banishment of hate and strife from the mutual intercourse and co-operation of its members: the flames of religious discord and animosity must not be kindled on the altar of the Gospel, nor lighted at the lamp of prophecy. As it is no slight abuse of Scripture in general, so of prophecy in particular, to make it merely “an arsenal to defend this party, or to defeat its enemies.” For its province is peculiarly of all others the most noble and extensive, its use most momentous and universal: its object is the whole body of Christ; its aim and its end the unlimited and permanent diffusion and establishment of the one true religion, which was preached by our Lord and by his Apostles, and has been continued and handed down to us by those who heard them, and succeeded them in the Catholic church. *Quod semper, quod ubique, quod ab omnibus :—*

In which all Christians of all ages and of all places are agreed. And even the misapplication of prophecy may be converted to the support of the Gospel. For though Christians have stigmatized and defamed each other with all the prophetic names of abhorrence and execration which point out and characterize the enemies of their faith, and the despisers of the Gospel; yet none of them, however reviled and calumniated, ever attempted to deny the prophecies themselves, and only disputed the sense and application of them; which tends to remove the prejudice or the pretence of INFIDELS and of *Mahometans*, that our Scriptures have been interpolated or corrupted.

The prophecies must therefore be considered the spiritual gift of the Head of the church for its benefit and security in the world; and the signal means and instrument of increasing and consolidating Messiah's kingdom and glory throughout all nations; and when employed with chastised judgment, true wisdom, and sound discretion, the valuable and distinguished services which it has already rendered and must always render to the Christian faith and to the Catholic church, are beyond dispute and beyond calculation.



## SECTION II.

## THE DESIGN AND USE OF PROPHECY.

PROPHECY and miracles are the fundamental proofs of Christianity, the pillars of the Catholic church, the Jachin and Boaz of the spiritual temple, the masts and sails of the sacred ark, and the walls and bulwarks of the city of God. Both together indeed conspire to give to the faith of the Gospel, and to our holy religion, that irresistible force of persuasion, and that solid and substantial body of argument and of evidence, which have prospered and secured it against all kinds of assaults, and all varieties of enemies, and of difficulties, and against which we are assured that even the "gates of hell can never prevail." Without questioning in the least, or in any degree undervaluing the truth and certainty of the argument from miracles, and without deeming it in any degree defective, or incapable of conveying entire conviction and satisfaction to the mind, which no doubt it has done, and can always do, prophecy must, notwithstanding, be regarded as the peculiarly important and impregnable fortress of the truth, the grand foundation and the ultimate hope and resource of the church; being liable to no artifice or deception; admitting neither evasion

nor denial; and furnishing no scope for the cheats and tricks of impostors, and neither refuge nor excuse for the reveries and delusions of fanatics; it must be ever deemed the strong citadel of the Gospel, and the inexhaustible armoury of its faith.

It is not that the argument from miracles has lost any degree of its force in the lapse of ages, or suffered any declension of its authority from the effects of time, or that it is not equally cogent and efficacious now as on former occasions, and in earlier periods of the church. Because, though it is a maxim that in traditional truths each remove weakens the force of the proof, yet the circumstantial evidence, which is allowed on all hands to be the most convincing and irrefragable, is now infinitely increased, and continually increasing, and more than compensates for any deficiency or decline of direct evidence, and of ocular testimony. And we have perhaps now as good grounds, if not much better, to believe in the great miracle of the resurrection of Christ, than they had, who had heard it attested by the beholders. If, indeed, all the various facts, and the vast train of events and circumstances dependent and concomitant, were combined in their regular order, and brought to bear upon it, and to enforce it, they would form such a body of evidence, and such a weight of argument, as to convey perhaps more settled conviction, and com-

posed assurance, than the testimony of the eye-witnesses, and to be to every fair and candid mind overpowering and irresistible \*.

Nor is it that the argument from miracles is not equally certain and satisfactory in itself, as that of prophecy; but because they differ in the time and the manner and circumstances of their operation and of their effect: they affect and influence mankind in different periods of the world, and in different states of the mind; miracles are absolutely necessary in order to prove an original revelation, and to establish it in the first instance; and, till it is once received, the argument from prophecy cannot be adduced; it has no weight and no foundation. But the previous revelation being once admitted, the argument from prophecy is then in full strength and operation, and is more persuasive and influential than that from miracles, because THEY might be supposed to introduce and to recommend a system of religion contrary to that already believed, in which case there would be a conflict of not only system with system, but of former miracles with latter miracles; and it is easy to see that the old system, like the old wine, would be in most instances pronounced better, and would exclude the new; until the argument from prophecy had evinced their mutual union

\* See the Trial of the Witnesses of the Resurrection by Bishop Sherlock, and Jeremy Taylor's Moral Demonstration of Christianity.



and conformity with each other, and had confirmed the subsequent by the preceding revelation.

As in the case of the Jews, who were neither required nor expected to give up the Old Testament for the New, nor Moses for Jesus Christ, merely on account of the miracles which attended and attested the first preaching of Christianity; because they had been forewarned that miracles not only might be, but would positively be wrought by false prophets, as they had been in Egypt before for the purpose of trying their sincerity, and proving their fidelity in adhering to the truth, and abstaining from idolatry. And hence the argument from prophecy, though not better in itself, yet, from the peculiar state and condition of those to whom it is addressed, and for whom it is intended, is more applicable and more indispensable to remove doubt and suspense, and to overcome difficulty and objection, than that of miracles; because it not only proves the truth of the Gospel, but shews, moreover, that it is so far from being inconsistent with the Law, that it corresponds with it, that it fulfils it, and perfects it.

And hence St. Paul took especial care to announce that he did not destroy the Law, but that he established it, as his Lord and Master had done before him; whilst to the Gentiles this mode of reasoning could not be adopted, and did not apply; and to them, as the argument from miracles was the only argument they were capable of

weighing, so it was in all its force and in all its point: it could be neither denied nor evaded, it was unsuspected and undisputed, it was conclusive and was insuperable.

And now in these latter times, when we have chiefly to deal with those who admit a previous revelation, as Jews, Mahometans, and most species of infidels, the argument from prophecy is more suitable, and less liable to suspicion and to objection or to evasion, and therefore more successful and irresistible than that from miracles; because it is taken from their own admissions and their own principles; whilst the other, viz. that from miracles, is open to be contravened or eluded by former miracles, as in the case of the Jews; or by pretended miracles, and lying wonders, as in the case of the Mahometans.

Such seems to have been the sense and reasoning of St. Peter, who, after having related the most convincing miracle and the most direct proof and irrefragable testimony, to the supreme majesty and glory of his Lord and Master in his own time and under his own eye, adds, "Ye have yet a more sure word of prophecy, to which ye do well to take heed." In which conclusion and admonition, if he does not contrast the argument of prophecy with that of miracles in general, he seems at least to contrast it with that to be derived from the sublime and glorious miracle of the Transfiguration, which he had then and there



reported to them. To the same effect, and still more distinctly and unequivocally, is the answer of Abraham to the rich man in the Gospel of St. Luke: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead;" which in its plainest and lowest sense must place the argument from prophecy in general on higher ground, and attach to it greater importance than to that arising from any of the most extraordinary and decisive interventions of Providence, even when they are under our own observation, and subject to our own senses. Both texts indeed unite to assert and to establish the singular influence and efficiency of prophecy, in gaining on our minds, convincing our judgments, and influencing our opinions, in removing our doubts, and strengthening our faith; and therefore strongly recommend it for the purpose of advocating the cause, and confirming the truth and certainty of the Christian religion; being not only, like miracles, a proof of the truth, and a test and evidence of the Divine will and interference, but having also other advantages peculiar to itself; like wine, it improves by age, and acquires with it not merely ripeness and maturity, but also strength and excellence. Time, which wears out and destroys almost every thing else, only contributes to stamp the value and to augment the influence and the benefits of prophecy; it is, therefore, from this circumstance



alone possessed of amazing powers ; it is a motion continually accelerated ; it is a weight perpetually descending, and therefore constantly increasing its force and impulse as it descends. It is the cone, weak and narrow perhaps at top, but insensibly and incessantly enlarging itself, till it becomes a vast and solid mass, immense in weight and bulk, and irresistible in force and effect. Its services in the beginning of the Gospel are well known, whose first preachers constantly appealed to it, and triumphantly evinced from it, that Jesus was the Christ, and set an example to all future preachers of the manner in which the Christian faith is to be first taught and impressed upon the minds of the ignorant and the unsettled ; and pointed out the means and the weapons by which it is to be best promoted, and defended, against the deceiver and the infidel. For if it so signally contributed to lay the foundation, it must be no less useful and necessary to enlarge the fabric and to complete the structure of the spiritual house and true temple of God. The first offer of mercy, and the earliest notice of forgiveness after man's disobedience, had been communicated and embodied in a prophecy, and such a prophecy ! So profoundly conceived and so providently expressed ; uniting in itself such depth of meaning and such extent of bearing, and of completion, as to embrace almost all other promises, and to involve nearly all succeeding prophecies, “ The

seed of the woman shall bruise the serpent's head." Most future prophecies may be considered in some degree comments on this text, and expansions of this abridgement; and the stream of prophecy commencing in this manner almost with that of time, coincides with it also in progressive growth and enlargement, till both, having traversed together the whole extent and compass of this world, shall be lost in the next.

Prophecy is peculiarly adapted to our desires and our necessities, and addresses itself to the condition and the capacities, to the weakness and the wants, of our nature; we seek with restless avidity to discover what is before us, and anxiously long to rend the veil which separates the future from the present, and which conceals the unknown and yet untravelled regions of this life, and of that which is to come; and this we do not without reason, or from mere caprice, or unfounded or unwarranted curiosity; our hopes and fears, our happiness and misery, depend on what is before us. The past cannot be prevented nor amended, the present cannot be altered nor avoided, the future alone is in those respects within our reach and in our power, and is therefore deserving of our most serious inquiry and most earnest attention. And not only our own future lot and well-being, but those also of our friends, of our country, of the church, and of the world, stimulate the ardour of our inquiries, and increase the intensity of our



solicitude. Who is so deplorably selfish and heartless as to feel no concern, and to take no interest, in the future happiness and misery of his fellow-creatures? By these various sources of influence and cords of attraction, therefore, prophecy excites our regard and commands our attention, seizes the current of our thoughts, and the bent of our minds; falls in with our wishes, engages our affections, and wins our hearts. Even our curiosity is subjected to its empire, and the imagination is enlisted in its service. Its figurative language and peculiar manner, its proverbial dress, and dexterous employment of the objects of time and sense, to designate what is future and spiritual, being aptly and admirably contrived to insinuate itself into our hearts, and to gain possession of our minds; to influence our opinions, and to persuade our judgments; to overcome our doubts and to remove our objections; to inform the ignorant and to persuade the incredulous; to strengthen conviction of what is unseen, and to confirm anticipation of what is to come. With the greatest reason, therefore, and the deepest wisdom, it has always been the advocate of truth and the handmaid of religion, to produce a strong assurance of the one, and to excite a deep and permanent respect and obedience to the other; to engage our hopes and fears on their side, and thereby to create vigilance in conduct, and diligence in duty, earnestness in



devotion, and constancy in virtue : to afford consolation in sorrow, support in affliction, and help in trouble ; “ to make ready a people prepared for the Lord,” whether it be at his first coming to redeem and to save, or at his second coming to judge and to destroy the world. It has indeed borne an important and essential part in the work of redemption, and powerfully aided and advanced the cause and the progress of truth and virtue ; and by confirming the faith of the weak and the wavering, and by overcoming the difficulties and the objections of the unbelieving and the gain-saying, it is the Almighty’s OWN ENGINE to pull down the strong holds of incredulity ; and the artillery of heaven to batter and to destroy the munitions of error and of imposture.

Miracles may be feigned, and in one most momentous and ever-memorable case they have been feigned with signal and with fatal success, and have served to blind the eyes and to rivet the chains, and in a great degree to accomplish the delusion and thralldom of the Mahometan world. Wonders may be sometimes equivocal, or fortuitous ; signs may be trifling or uncertain ; but prophecy cannot be aped nor pretended to any considerable extent, nor be accidental in any great degree. By prophecy, therefore, the true and all-foreseeing God has always a decisive advantage over all the gods of the heathen, and an easy and complete victory over all the stratagems

of imposture, and all the refuges of lies. The oracles of the heathen but poorly aped the Divine foreknowledge, and evinced rather the art and cunning of an interested and crafty priesthood, than the fair and incontrovertible evidences of foresight: the answers being in general so unintelligible, or so uncertain and unmeaning, as to perplex and confound, or to mislead and deceive, those who consulted them; and were mere expedients of craft, and inventions of fraud, to save the credit of the oracle, and to maintain the influence of error, and the empire of idolatry, whatever might be the event: and it may be safely asserted, without fear or possibility of contradiction, that no regular chain of real and authentic predictions, no genuine and undoubted continuation and completion of prophecies, can be produced by all the forgeries of idolatry, and all the devices and impositions of Islamism. The celebrated answer given to CRÆSUS sufficiently exemplifies and betrays the profound artifices and amazing dexterity of oracles in general, “Cræsus, by crossing the Halys, will destroy a great empire\*.” Unfortunately however for the deluded and wretched monarch, it was *his own empire* which he destroyed! The veracity notwithstanding and the reputation of the oracle remained undisputed and unimpeached, and the event in the minds of the deluded and miserable

\* Ἀλὺν διαβάς μεγάλην ἀρχὴν καταλυσεῖ.



slaves of error and of superstition was believed neither to have disproved nor to have disgraced the prediction. Mahomet, by far the most cunning, the most dexterous, and the most successful of all impostors, though perfectly aware of the important use and unbounded influence of prophecy, and though ardently desiring to obtain its decisive aid, and to employ its effectual services in his cause, yet cannot be said with propriety to have ventured on more than one brief, obscure, and indeterminate prediction, “ The Greeks have been overcome in the nearest part of the earth, yet after their defeat they will certainly overcome within the space of a few, that is, eight or ten years\*.” How rapid, and trifling ! It might easily have been guessed, without any portion of second sight, or any pretensions to inspiration, that the whole Roman empire would be more than a match for the feeble force which the Persians, in the then weak and distracted state of their affairs, were able to bring against them. It is indeed scarcely fit to be named, or compared, with the early, precise, and circumstantially detailed prophecies concerning the Messiah, in the fifty-third of Isaiah or the twenty-second Psalm, or with those of the fall of Nineveh, Babylon, Tyre, Egypt, Jerusalem, or with the still more ancient prophecy of Noah, “ God shall enlarge *Japheth*, and he shall dwell in the tents of *Shem*, and Canaan shall

\* SALE's Koran, vol. II.



be his servant :” a prediction of the most remote and venerable antiquity, and of singularly exact detail, and yet so punctually realized and confirmed in all its bearings, and in all its particulars, viz. in the conversion and consequent civilization of the barbarous nations of Europe, which are the acknowledged descendants of Japheth, and their vast superiority at home and abroad, in peace and in war, in arts and in arms, in religion and politics, over the effeminate natives of Asia, who are the offspring of Shem, and the extreme degradation and miserable servitude of the Canaanites and Egyptians, and indeed of most of the Africans, who are the posterity of Ham \*. The parables and visions of Balaam also † furnish another early, ample, precise, and carefully detailed prophecy, and present us with a most extraordinary and particularized anticipation of many distant events, and future histories, since realized and completed in their utmost extent, and with the greatest truth and exactness.

The design, therefore, of the Head of the church, in conferring upon her the inestimable treasure and PALLADIUM of the prophecies, seems to have been to bear from age to age an unsuspecting and irresistible testimony to the truth and honour of his own religion ; to be the constant

\* See Horsley's Sermons for an able and diffuse exposition of this prophecy.

† Numbers xxiv.

advocate of his own cause and of his own church ; to be her permanent and ever-present oracle, uttering its responses for every period of time, and every age of the world ; which, by their regular and unerring completion, would perpetually supply fresh proofs of the truth, and additional grounds of our faith ; proofs and grounds too, adapted by infinite prescience and wisdom to the true state and nature of the times, and to the particular enemies and difficulties to be successively encountered, and which would, by their evidence and their influence, enable us to maintain the conflict, and to secure the victory, over idolatry and polytheism in the first instance, and over incredulity and defection afterwards ; to operate as a standing miracle, and even still more effectually and irrefragably than a standing miracle, in support of the Gospel ; to set at defiance the agents and instruments of idolatry and of imposture, together with those infernal spirits who have deluded and abetted them ; to frustrate the tokens of liars, and to set diviners mad ; to call upon them to “ shew the things that are to come hereafter, that we may know that ye are Gods ;” and to cry aloud to the heathen, the infidel, and the Mahometan world, in the cutting sarcasm and triumphant interrogatory of the bold and zealous Elijah, “ Is it not because there is no God in Israel, that ye go to enquire of the God of Eckron ?”

But prophecy, whether of the first or of the



second and latter period of the truth of the church, and of the world ; whether it is more immediately engaged in advocating the rights of the one Jehovah, against the idle pretensions and unfounded usurpations of Baal, and of the countless hordes of deities which swarmed in and ruled the heathen world ; or whether it defends the faith and cause of Christ against infidelity and imposture, is solely concerned for the honour of the one true religion, and the interest and establishment of the one true church ; without any reference to the variety of the opinions, or to the differences of parties, or of denominations, which may be in it. And what St. Paul said of tongues may be in many respects, and with considerable propriety, applied to prophecy. “ It is a sign, not for them that believe, but for them that believe not.” It is in general to convince the unbelieving, to strengthen the young and the weak, and to establish the halting and the unsettled, and to silence or to confound the incredulous and the unpersuadable, rather than to convince the already enlightened and assured believer, or to confirm the matured and unchangeable Christian. As the law is not made for the righteous man, but for the unrighteous and the lawless, in order that they may be induced to dread its terrors, to obey its precepts, and to escape its punishments.

But, in order to do away the possibility of mistake, or of an objection to this application of St.



Paul's reasoning, it may not be amiss to observe, that what he calls on that occasion prophecy, is very different from what is properly and latterly so called; and is rightly translated 'teaching' in the admired version of Bishop Z. PEARCE, and is indeed so explained by St. Paul himself, by his advising them to prophesy in such a manner that *all* might LEARN.

*Lightfoot* justly remarks, that to prophesy has a threefold signification in the Scriptures; to celebrate the praises of God, to teach, and to foretel future events; it is now almost exclusively used in the last of these senses. And agreeably to the general design and use of prophecy, we may observe, that in the latter Epistles of the New Testament, there is much less recurrence to the Old Testament, and fewer references to, and quotations from, the prophets of that volume; it being no longer necessary to resort to them, in order to lay the foundation of faith, to persuade the weak and the wavering, and to convince the doubting and the unbelieving, and in general to adduce arguments for the purpose of dispelling the difficulties, and of satisfying the judgments and the consciences of those who were now confirmed in their principles, and rooted and grounded in the faith and hope of the Gospel.

And now that Christianity has been for many ages promulged and established among us, prophecy, by its completion and interpretation, in-

introduces no new doctrine, nor any additional article of faith. It has no more right to add to, or to take from the Gospel or the new covenant, than the Jewish prophets were authorized to add to, or to take from, the old covenant, and to alter and to amend the Law. They were deemed extraordinary messengers, sent from God on important occasions, and on peculiar and necessary subjects of communication; but they were not commissioned to change nor even in general to expound the law, which was more immediately the office of the *priests*, and the people therefore were to seek the law at his mouth, who was the regular and accredited messenger of the Lord of hosts for that purpose: so that the prophet Haggai not choosing, or perhaps not presuming, to decide himself, sent to the priests for an answer respecting the law of dead bodies. And almost the last admonition of the last of the prophets was to remember, that it is to respect and to obey the Law of Moses \*. And the Gospel is equally unaffected and unaltered by prophecy as the Law was by it, and derives from it in general not so much additional light and explanation as additional evidence and confirmation, and was doubtless as well known and as sincerely loved and obeyed before, as it has been since the completion of many of its prophecies. Do not these consi-

\* See also on this subject Maimonides in his *Porta Mosis*.



derations deserve the serious notice and the earnest and solemn attention of those who make prophecy the guide and standard of religious controversy, and the test and judge of orthodoxy within the pale and profession of Christianity? The Gospel is itself sufficient to teach those who will receive and believe it, all important and necessary truth, and all essential wisdom and virtue, and to condemn all their great and dangerous errors, without the disproportionate and inapplicable aid and interference of prophecy. Or must we wait for some remote and future completion to render our holy religion more plain and practicable, and its duties more easy, more reasonable, and more agreeable? Can it be possibly shewn or even justly imagined that any supposable temporal event, or that any limited change of the state and face of this world would affect any article or the Creed, or any commandment of Decalogue; or would alter any part or duty of the Gospel or New Covenant? however, it might indeed, as it was designed to do, more strongly recommend its *general truth*, and more irresistibly establish the divine origin and authority of the whole. It is not, therefore, the advocate of national and subordinate churches, but of the universal church, and defends not particular opinions or professions, but the Catholic faith and the profession of Christianity—and the destruction of old and of fallen ROME by fire or by earthquake, the grand catas-



trophe and consummation of the prophecies, according to Bishop Newton and so many other prophetic writers and expositors, has no immediate or necessary connexion with their intent and with their use ; and it would not, in fact, subvert that church, nor annihilate that profession of the Christian religion, whereof it is the centre and capital, any more than the fire of London subverted the Church of England, or the earthquake at Lisbon overturned that of Portugal.

The notion, indeed, so fondly cherished and so strenuously maintained by the splendid talents and the great names of Warburton and of Hurd, that prophecy was particularly designed and conferred by the Head of the church for the purpose of giving its suffrage and verdict in favour of Protestantism, however plausible and ingenious, is utterly untenable and fallacious. It is not only repugnant to its true use and design, but when coolly and carefully examined, tends neither to the honour of that cause, which required such extraneous interposition, nor of prophecy employed in aiding and abetting it. For if the subjects of discussion within the precincts of Christianity are so abstruse and indeterminable, that nothing but the final completion and consummation of prophecy can elucidate and decide them, we may safely leave them, as we must, indeed, in that case, leave them, undefined and undecided. And if prophecy is the test of theological truth, and the

arbiter of religious differences amongst professed Christians, the church, having been in all preceding ages, until the period of its ultimate completion shall arise, destitute of its authoritative mediation, and ignorant of its final decision, must greatly err in doctrines, and be wretchedly deficient in the practice of religion !!!

And, moreover, the high functions, and the invaluable services of prophecy, are badly appreciated and poorly enhanced by being degraded from the momentous trust, and from the dignified and indispensable office of advocating the Catholic faith, and of supporting the general church of Christ, to debate inferior controversies, and to intermeddle in party bickerings. And it is equally absurd and in vain to have recourse to it, as to miracles, in all such discussions and contentions ; for in prophecy, as in the Gospel and in the CREED, there is neither Jew nor Greek, neither bond nor free, neither eastern nor western, neither Syrian nor Armenian, neither Protestant nor Roman Catholic, but Christ, including always HIS church or HIS enemies, is all in all. So it was very generally understood and acknowledged both in the ancient church, and in our own excellent and distinguished MEMBER of it, until the latter period of the first Charles, together with that of Cromwell's usurpation, from various causes obscured the truth, disgraced religion, perverted prophecy, and at last overturned both church and



state. This fact Bishops Warburton and Newton have taken no pains to deny; and how far they have in this instance advanced the cause of truth, and promoted the interest and the diffusion of religion, by a litigious and illegitimate interpretation of prophecy, and by an avowed and total dissent from the wise and good of former ages, cannot be hard to determine\*.

The Head of the church has himself given a short and comprehensive statement and exposition of the true aim and use of the prophecies. "Now I tell you before it comes to pass, that when it is come to pass ye may know that I am he." They are therefore bestowed on the church for the express and definite purpose of bearing testimony to the honour and glory of Christ, and of asserting and maintaining the truth and certainty, together with the value and the importance of his faith. And to the same effect are the words of the angel in the Apocalypse—"The testimony of Jesus is the spirit of prophecy;" where the spirit of prophecy denotes not so much the drift and end, as the gift and the giver, of prophecy; the Lord God of the holy prophets, (as appears from the parallel passage in the 22nd chapter of the Apocalypse,) that is the Holy Ghost who spake by the prophets, and who moved and guided them

\* See Bishop Warburton's Sermon on Antichrist, and Bishops Newton and Hurd on the same subject.



to foreshew things to come, for the purpose of attesting the truth, and advancing the cause of the Gospel, and of glorifying Him who is its beginning and its end ; its Alpha and its Omega ; its author and its finisher ; and agreeably hereto it may be remarked, that the last and the most profound and valuable book of prophecy, the Apocalypse, is also the most clear and explicit on the subject of his supreme majesty and glory. The spirit of prophecy terminating, as he had commenced, in foretelling the triumphs of the seed of the woman, and the punishment and ruin of the serpent and his seed.

Our blessed Lord confirmed this sense of the text of the Apocalypse, and this grand object and end of the spirit of prophecy, when he promised to his bereaved and sorrowful disciples another Comforter to act in his name, and on his behalf, to supply his place, and to abide with them for ever : “ he will testify of me \* ; ” he will be witness in my cause and in my favour, to my honour and glory †. And he will reprove or convict the world ‡. He will advocate and defend me and my truth and my church, which are always inse-

\* μαρτυρησει περι εμου.

† μαρτυρειν, επι καλου, Ammonius, to bear record or testimony, always indicates something favourable or honourable to the person concerned, and in whose cause the testimony is borne.

‡ ελεγει τον κοσμον.

parably united, and he will censure and convict the world of its sin and guilt in not receiving me and believing upon me \*. He will demonstrate my innocence and righteousness, and prove my exaltation to supreme and uncontrolled dominion, and my final victory and condemnation of my enemies, the unbelieving and ungodly world †; and therefore this text coincides with that which is to be found a few verses after it—"he will glorify me, for he shall receive of mine and shew it unto you." Hence, whether the Comforter, the Advocate, and the Sanctifier of the church, conferred the gift of healing, or of tongues, or of prophecy, it was with the same important design, and for the same general purpose, of promoting the belief of the truth, of supporting the cause of the church, and the honour and glory of Christ. He is peculiarly the advocate of the church, and to advocate and defend it, is to advocate and defend Christ himself, whose church it is—to wrong and to defame the members is to wrong and defame their Head—"Saul, Saul, why persecutest thou me?" was the severe and indignant interrogatory, when Saul only breathed out slaughter against the church. To calumniate and to libel the spouse, is to wound and

\* *ελεγχειν, επι κακου*, to reprove, or to convict, always intimates something unfavourable or dishonourable in the person who is reproved or convicted.

† See Grotius, Hammond, and Bengel, and also Archbishop Sharpe's Sermons on the Spirit.



to affront the bridegroom ; it is to hurt him in the tenderest part, and to excite his most delicate and exquisite sensibilities, who has declared that “ he who toucheth you, toucheth the apple of mine eye.”

The spirit of prophecy, who is the official trustee, and the deputed guardian of the church, cannot fail to uphold her credit and estimation in the world ; and is so far from holding her out to the derision and the contempt of her relentless and mortal enemies, that the prophecies are his sacred deposite and official gift for her general benefit and prosperity, to supply the place of the miracles of the apostolic age, and of all former ages, and to be the evidence of the Spirit of TRUTH himself, in all parts of the world, and in all periods of time, to the *truth* and *honour* of our common faith, and to the majesty and glory of Christ ; evidence which can neither be shaken nor evaded, neither despised nor disputed ; so that though miracles have indeed ceased, the church has what is perhaps more satisfactory and convincing, and what is utterly impossible to be counterfeited or pretended, viz. public characters and momentous events, foretold or foresignified, thousands of years before their time of existence or of their coming to pass, and in their due time and place appearing and happening to the end of the world. She can therefore offer in her favour and in her defence, what no false prophet or impostor has ever ventured or can ever venture to



boast of—her own previous history, and that of her enemies, and of the world itself, distinctly and, in some cases, minutely set forth and particularized ; much of which has been already completed, part in progress of completion, and the remaining part to be completed, until the consummation of all things. So that she has prophecy and miracles in some degree and in some sense still combined in her defence : the completion being often extraordinary and supernatural, and the prophecy united with it in order to produce the firmest conviction of the truth, and the most positive and unchangeable assurance of the faith and hope of our religion.

The prophecies are hence more immediately and more especially designed and bestowed to support the church against her enemies from without, rather than from within, her pale. And they have indeed neither any relation to nor connexion with the various internal differences and the warm religious discussions of her members with each other ; and to apply them to the adjustment of points of doctrine, or to the decision of questions of the law, or of controversies in matters of religion within the church, is in general incongruous and absurd ; for they relate to facts and foreshew events : but what have the facts of history or the events of life to do in defining articles of faith, or in adjusting the duties and the principles of religion ? Even the great and important

distinction of the external and internal, or of the visible and invisible church, however just in itself, and founded in the eternal and unalterable laws of truth and righteousness, can never be adopted nor attended to in the investigation of prophecy; and the external and visible church, that is, the church by profession, is therefore solely the object of its care and protection, and the theatre of its forenotices and its completions; for in no other church could the events and characters foretold and foretokened be publicly observed, and be unexceptionably proved to have been realized and completed. And the church of the prophets is hence of necessity the visible church, which is composed of all that profess and call themselves Christians, and is the mixed church of the Creed and of the Scriptures, into which church, baptism in the name of the Lord, which has been shewn to include that of the Father, and of the Son, and of the Holy Ghost, has always been the sign and the seal of admission. For if the confession, "Thou art the Christ the Son of the living God" transformed Simon into PETER, and rendered him henceforward Cephas, that is, a stone, and even a pillar of the house and temple of God, why may it not always retain the same virtue, and continue to prepare fresh stones for that temple whereof Jesus Christ himself is the sure foundation, the chief corner-stone and the builder; until the hands that have laid the foundation shall also



have finished it \* ? And in this church a distinct partition and total separation of the good and the bad is neither possible nor even desirable. It would not be consistent with the design and constitution of this world, so skilfully planned for the discipline of the righteous, and for the correction and amendment of the wicked ; and would not contribute perhaps to the ultimate advantage of either. The Gospel NET therefore always draws up both good and bad ; the tares are to be mingled with the wheat, and both must grow together to the harvest ; “ when the Son of man shall send forth his angels, and gather out of his kingdom, or church, all things that offend and them that do iniquity ;” where it is worthy of remark, that the tares are distinguished by our blessed Lord into two classes—into those of persons, and into those of things †, “ scandals or *things* that offend,

\* Within the notion of the catholic church are comprehended good and bad ; being both externally called, and both professing the same faith.—Bishop Pearson.

In like manner those writers of the New Testament, writing to such as were called and baptized into the faith, give unto them all the name of saints, as being in some manner such by being called and baptized.—The same.

The Catholic church agrees in nothing but in the Apostles' Creed, and the books of Scripture.—Jeremy Taylor,

The Catholic church is the society of those who profess the faith and Gospel of Christ, and undertake the evangelical covenant in distinction to all other religions, particularly to that of the Jews, which is called the synagogue.—Barrow.

† σκανδαλα, και τους ποιουντας ανομιαν.



and *persons* that do iniquity." Both are expressed by the general denomination of TARES. Respecting the latter class, or them that do iniquity, there can be no difficulty, it being on all hands admitted that *they* are the greatest scandals or offences in the church ; and the other class of scandals, or those of THINGS, must be either such opinions or practices, such errors or defects in the doctrine or discipline of the church, or rather in various portions of it, as produce evil and mischief, and cause many to stumble and fall, and which must, according to the parable, continue to the end. Perhaps on a careful review of the church in all ages it will be found, that the endless divisions and furious controversies on the one hand, and the excess of superstition and of formality on the other, have been the chiefest tares and the greatest scandals in the class of *things*, and have mainly operated to delay the progress of the Christian faith, and to prevent the establishment of the catholic church throughout the world. Still, however, there are reasons insuperable for the permission of evil and disorder, not merely in the world, but even in the church ; and though she condemns them, it is neither expedient nor possible at all times to exclude or to remedy them : and even the unjust and wicked are skillfully and happily employed by an all-disposing Providence for the benefit of the church, and the good of the whole. And the religion of Christ,

whilst it unfolds the ever-widening and animating prospect of general good, and the unlimited object of the world's improvement, must necessarily admit a great diversity of opinions, and a vast variety of forms and of ceremonies, adapted to the very different opportunities, habits, and capacities, of the many tribes and nations, who have already or may in future profess it : from whence must follow various degrees of purity, soundness, and usefulness in whole nations, as well as in individual members of the universal church ; the same diversity of comeliness, of use, and of relative value, being, from the nature of the case, in the members of the body of Christ, as in the natural body itself. And the various stories and apartments of the house of God, however conducive to the beauty and perfection of the whole, yet differing in the order in which they are placed, the persons for whom they are intended, and the uses to which they are applied.

The prophecies are, therefore, the exclusive property of no one member of the church, or of no one portion of the family of God ; the religion which they advocate and support is adapted to all countries and to all conditions ; the temple of which they speak, and which they contribute to erect and to defend, is spacious enough to contain all nations, and is co-extensive with the globe. Such is, indeed, the plan of Providence, the destiny of the church, the anticipated triumph of the Gospel, and the pro-



mised glory of the latter days. And as Christ's religion is itself restricted to none of the peculiar opinions of successive ages, or of the separate forms and ceremonies of particular churches; but is above every human system of doctrine, or existing form of worship, however it may deign to employ them, and condescend to be embodied in them; so prophecy, by announcing that "all kings shall fall down before him, all nations shall do him service," must be written in the spirit of that prediction, and with a view to its accomplishment; and must therefore advocate the faith of the Gospel wherever it is professed, and support the general church wherever it is established, which is still but one body if it consisted of every nation of the earth, and but one temple if it were built on every spot of the globe. And it would be still even in that case but one city, as much as ever Jerusalem was but one city, being the true city of God, the Jerusalem which is above, and is free, and "is the mother of us all." "Jerusalem is built as a city that is at unity with itself; peace be within thy walls and prosperity within thy palaces;—oh, pray for the peace of Jerusalem, they shall prosper that love thee." And that city can never be divided by the prophets, which they uniformly denote and describe as one. Neither can the different parts or members of the body be distinguished and pointed out in it, unless an individual member could be the



entire body, or a part could be equal to the whole. And for the same reason the injuries inflicted by one member, and the wrongs endured by another, cannot possibly be foretold or foresignified in it, when all the members put together are foreseen and represented as invariably and indivisibly united. Besides that to foreshew those evils, however frightful and enormous in themselves, constitutes no part of the prophetic system, and comes not within the scope and design of the prophetic spirit. As the interests of the truth and the weal of the church would be in no way promoted, but would be on the contrary greatly retarded and prevented, by the previous and unnecessary disclosure of such scandalous divisions and animosities, and that without any definite end or use ; to foretel them would neither obviate nor correct them, it would only assure us of their future certainty and reality ; but then the mischief is done, and the remedy comes too late.

And, moreover, prophecy when so employed would be without definite object or use, or even possibility of interpretation. If it be always referred to the one holy church universal or to its enemies, its object appears distinct and unequivocal, and its use plain and intelligible. But if it be supposed to point out those sects and parties, which have in all ages less or more disturbed and distracted the church, it would be so perplexed and embarrassed with the endless controversies

of discordant members, and of rival denominations, as to hold out no clue to investigate it, nor any hope nor possibility of understanding and of explaining it. And if the catholic church, like her Head and Lord, permits the faults and defects of her members, she does not therefore sanction them, nor approve them. God has most severely denounced the corrupt members of his family, and the unworthy subjects of his kingdom. "You only have I known of all the families of the earth, therefore will I punish you for your iniquities." Neither can the great irregularities of the darker and the middle ages, and the numerous and manifold offences of general ignorance and of Gothic barbarity, be justly laid to the charge of Christianity, nor fix any stigma upon the church. For the surviving sparks of truth and learning found their sole refuge and security in her, and were by her counted and preserved. She alone retained the dying embers, and alone rekindled the expiring flame, and to her Europe owes her learning, her languages, and her almost infinite superiority over the wretched victims of Mahometan delusion, and the ignorant and besotted dupes of heathen idolatry: and she cannot be fairly taxed with the faults of those whom she has laboured to instruct and to correct, all whose defects and crimes are their own, and all whose virtues and excellencies are hers. And I beg leave to cite a few lines on this subject from



Dr. Jortin's first charge. "To whom are we indebted for the knowledge of antiquities, sacred and secular, for every thing that is called philology or the *literæ humaniores*? to Christians—to whom for grammars and dictionaries of the learned languages? to Christians—to whom for chronology and the continuation of history through many centuries? to Christians—to whom for rational systems of morality and of rational religion? to Christians—to whom for improvements in natural philosophy, and the application of these discoveries to religious purposes? to Christians—to whom for metaphysical researches carried as far as the subject will permit? to Christians—to whom for the moral rules to be observed by nations in war and peace? to Christians—to whom for jurisprudence and for political knowledge, and for settling the rights of subjects both civil and religious upon a proper foundation? to Christians—to whom for the great work of the reformation? to Christians.

Confined and inadequate notions therefore of the constitution and extent of the church, together with the consequent bias so generally prevalent, of contracting it into the size and dimensions of our own tenets or of our own party, have greatly perplexed and obscured the prophecies and the Scriptures in general; our conceptions of the church or of its enemies will necessarily govern our expositions of those prophecies which concern



them ; and all other denominations or professions but our own must in consequence be excluded from prophetic notice and from the divine predilection. Our eye is in this way evil, because the Lord of the vineyard is good, and we presume to restrict those issues of grace and mercy, and to withhold or to diminish those emanations of light or of benediction which are within the church, on his part as free as the air, and diffusive and unconfined as the day ; and hence what perversion of truth and abuse of prophecy !

A thorough disputant will rarely be a competent expositor : he will be in danger of wresting the Scriptures, and, amongst these more particularly, the prophecies, to support his own opinions instead of the Christian faith, and to advocate his own sect or party, instead of the church universal. And party zeal and religious animosities but imperfectly unlock the sacred cabinet, and badly unveil the prophetic mysteries. The prophetic spirit dwells not in the house of passion, but in calm and tranquil bosoms, according to the Jewish masters, who maintained, that if a prophet suffered himself to be overcome by anger, or to engage in strife, his gift of prophecy was withdrawn, as in the case of Elisha, by reason of the indignation he felt against even the wicked son of the apostate Ahab ; until he called for a minstrel to quiet his temper, and to compose his spirits, and his passions, in order that by peace and tranquillity, he might become once more the proper recipient of

prophetic light, and the suitable organ of divine inspiration. For those holy men spake not of themselves, but “as they were moved of the Holy Ghost;” and they knew not the entire aim and import of what they spoke; for it was not their own inventions nor their own suggestions which they uttered, but the communications of the all-wise Spirit of truth and of prophecy, respecting Messiah, and his future church and glory. And hence Moses and the prophets spoke obscurely and indistinctly, and concealed the truth under shadows, or conveyed it in proverbs or parables; as the time had not yet arrived for the day-spring from on high to visit us, and for the sun of righteousness himself to give light to them “that sat in darkness, and in the valley of the shadow of death.” And hence prophecy is compared by St. Peter to a light or lamp shining in a dark place: it was indeed the light shining “in darkness, and the darkness comprehended it not;” for it did not interpret nor explain itself, but was necessarily obscure, and in many respects unintelligible; as it chiefly related to that future and brighter dispensation, which was yet unrevealed, and was still to come. Now Christ had promised to his disciples that “the time cometh when he would no more speak to them in proverbs, but would shew them plainly of the FATHER;” and, agreeably hereto, the Holy Ghost, whom he sent after his resurrection to act in his name, to supply his place, and to abide with them for ever, was



no longer a teacher at a distance, and without them; but the day-star in their hearts, and the well-spring of wisdom within them; and he is emphatically called "the Spirit of truth," or rather, "the Spirit of THE TRUTH," because he taught the truth, and indeed is the truth which the types and shadows of the law and of the prophets chiefly pointed out and had respect to. Whilst, therefore, this indwelling fountain of light and of life guided the apostles to teach the same truth, and to found the same church with Moses and the prophets, they spoke no more proverbs or parables, but used great plainness of speech, and distinctly and openly, without concealment or reserve, declared what had been imperfectly signified, or mysteriously intimated before; "for the law was given by Moses, but grace and truth came by Jesus Christ." A sound and just knowledge of the doctrines taught by Christ and his apostles, is, therefore, the best key to the prophetic Scriptures, and we must first digest the truths of the New Testament before we can rightly understand and explain those of the Old Testament: in the reading of which St. Paul declared that the veil of ignorance and of error was still on the hearts of his brethren, according to the flesh; and that *that* veil could only be taken away when they turned to the Lord, and that, moreover, the Lord is that Spirit who taketh it away. Hence, the Inspirer of the ancient Seers



is the fittest interpreter of their proverbs and parables ; and the best expositor of their visions and foresayings, not merely nor chiefly as he himself inspired them, but more especially because they regarded himself in his future gifts and graces, in his true and holy religion, and his NEW and glorious church, whereof he is the Comforter, the Advocate and Sanctifier, and the very life and soul. And Tertullian's advice respecting the temper and manner in which this Spirit of light and gladness is to be invited and entertained in general, is no less necessary for those who desire that he would assist them to study his own words, and to interpret his own prophecies. "*Spiritum sanctum utpote tenerum et delicatum, tranquillitate et lenitate, quiete et pace, tractare, non furore, non bile, non ira, non dolore inquietare \**;" "to treat the Holy Spirit as being tender and delicate, with tranquillity and gentleness ; with rest and peace ; not to disturb him by fury nor by peevishness, nor by anger, nor by grief:" for he fans no unhallowed flame ; he infuses no rash nor bitter zeal ; he favours no religious animosity nor party strife. And "the servant of God must not strive, but be gentle towards all men."

Bishop Horsley, in his sermon on the text of St. Peter, proves, at great length, that the just rendering of it, viz. "that no prophecy of Scripture is of private interpretation," is, that no prophecy is of self-

\* Tertullian de Spectaculis, § 15.

interpretation, or that it does not interpret itself. And agreeably hereto Jeremy Taylor, in his truly sublime and noble sermon before the University of Dublin, has pointed out the true interpreter, without whom the very apostles would have remained in blindness and unbelief, and the teaching and example of Christ himself would not have availed to enlighten and to direct them; who is therefore the true guide and teacher of Scripture, and suggests the true means and method of its study, and of its elucidation. Nor is that great prelate's pertinent and powerful rebuke of party zeal and religious contention, which have so greatly obscured the Scriptures, and misled interpreters, unworthy of the notice and the remembrance of the prophetic student.

“He that is conducted by the Spirit of God, knows better in what Christ's kingdom does consist, than to throw away his time, and interest, and peace, and safety; for what? for religion? No: for the body of religion? not for so much: the garment of the body of religion? no, not for so much, but for the fringes of the garment of the body of religion.” To which may be added that of Baxter on nearly the same subject.

“The contrary plan hath made the church a scorn, and our religion a stumbling-block to Turks and heathens; if ever the church's glory be restored, and our shame taken away, it will be by men of love and peace; by healing, uniting, and



reconciling principles and means." The ancient prophets never knew any distinction but that of Zion and her foes, and whilst the one is the great object of their affection and delight, the other is the grand butt of their vengeance and denunciations; no difference of tribe, no separation of place, no variety of sect, whether Rechabite or Nazarite, whether in Jerusalem or in Babylon, seems to have, in the least, distracted their attention and diminished their interest for her, nor to have for a moment abated the ardour and the intensity of their attachment and their zeal for the house and the city of their God. And is the Gospel a feebler bond of union than the law, and to be born of water and of the Spirit a less solid and substantial principle of amity and of good-will, than to be descended from Abraham? If prophetic writers had therefore preferred the whole church to some of its more sound and more important members, and had been more zealous for religion itself than for some peculiar forms and separate professions of it, and had cultivated the calm and uncontroversial spirit of sobriety and of charity; their expositions would have been more just, and their labours more valued and more blessed. But when they cast off the prudent and cautious reserve recommended by Bacon, and enter with all the boldness of adventure, and all the zeal of party, into the regions of futurity and of speculation; attempting to expound prophecies



still incomplete, and intermixing controversial theology with the evidences of religion and the interpretation of prophecy; they evince that they confound the distinct provinces of each, and have formed no just estimate either of those subjects or of themselves, when they attempt what is so much above their powers, and beyond their reach.

And they badly appreciate the vast and munificent designs of the Head of the church, in so richly endowing her with the inestimable treasure and munition of the prophecies, many of which are of early date, remote antiquity, and of great and general interest and importance; exact in their periods of time, delineations of character, and detail of events, to the end of the world. Christianity itself is alone worthy of being the depository of so rich a boon, and of being possessed of so sacred a trust for the general diffusion of truth, and the complete security and establishment of the church of God.

Expositors too often catch the peculiar spirit, and distinguishing temper and character of the age in which they live, and are influenced by the sympathies and antipathies of their times and of their country, to warp and bend the straight and parallel lines of prophecy to particular objects and pressing contingencies, no way related to it, or affected by it. Here must be placed all they who seek for the key of prophecy in the now obsolete and antiquated constitution of the German empire and

its seven electors, or in the casual and short-lived effervescence of the atheistical infidelity and impiety of the French revolution.

Like the Spirit himself, who is its author and giver, prophecy is simple in its object, yet vast and comprehensive in its design; unconfined, unprejudiced, impartial in its aim and use, and whilst it points to the chain, and marks the links of cause and effect under the guiding hand of an all-wise and all-commanding Providence, it must be investigated with minds not merely unprepossessed and unimpassioned, as in cultivating the abstruse sciences, or in examining the objects and operations of nature, but it must be approached with great reverence and with sacred awe, and be investigated with minds amply enlarged, and enlightened by the spirit and truth of religion, and profoundly versed in the study and the theology of the New Testament: the apt and adequate elucidation of whose prophecies is the last result and perfection of deep piety, sound discretion, extensive learning, and of great theological tact and acquirements; but before all and above all, of just apprehensions and extensive acquaintance with the history and constitution of the church of God, with its vast extent and utmost limits; with its different interests and various members; with its numerous and watchful enemies, with its ever shifting, never ceasing conflicts and dangers. And this is a work not merely



of labour and of application, but much more of candour, and of impartiality, and, above all, of charity.

Even the celestial motions never appear equable and uniform, however they may be so in themselves, unless from some suitable and central position; the noblest objects of nature, and the finest specimens of art, require not only a patient and attentive investigation, but also some well-selected and appropriate spot for the examining and admiring their various and concentrated beauties; and much more the vast fabric, the massive and adamantine pillars, the costly and substantial materials, the simple grandeur, and the indefectible security and stability of the universal church, can only be duly scanned and admired from the elevated and central position of sober wisdom, of solid piety, of impartial equity, and of enlightened, ingenuous, and unbiassed charity. There only the exquisiteness of its beauty, the elegance of its symmetry, and the solidity and magnificence of its construction can be rightly observed and adequately appreciated; depart from this spot and the beauty is lost, the effect is spoiled; the most noble parts of the building, perhaps the dome itself, will be no longer visible, and a solitary tower or even a single column will interrupt the entire view, and engross the whole attention. The Psalmist did not limit the city of God to a single street or to a solitary building,



but invites us to pass from square to square, and from quarter to quarter, till with delighted and astonished gaze we have carefully traced the magnificent object of our observation, and have grasped the whole extent and compass of the vast and eternal city: "Walk about Zion, and go round about her, tell the towers thereof, mark well her bulwarks, set up her houses, that ye may tell them that come after, for this God is our God, for ever and ever, he will be our guide unto death."

The great Apostle of the Gentiles is still more earnest and ardent to convey and to impress the most lively and exalted notions of the church, as it most signally and irresistibly displays the mercy and love of God, and is moreover the most lucid proof and glorious manifestation of his wisdom and providence. For in order to comprehend the love of God, we must mark it in its objects, and investigate it in its effects. If we desire to discover the unsearchable riches of Christ, we must attentively and assiduously observe them in his members, and witness the oil of gladness descending from the head of our High Priest over all parts of his body, to the lowest skirts of his garments. We can best arrive at a just knowledge of his wisdom and goodness by means of his church; whose length extends from eternity itself, through every period of time, and every age of the world, to eternity again; whose breadth is all nations and the entire globe; whose

depth is the unutterable and unfathomable sorrows and sufferings of the Son of God, and afflictions of his members; and whose height is the highest heavens, and the throne of God himself. Such seems to be the design and the import of that noble passage and prayer of St. Paul's epistle to the Ephesians—"That ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the length, and breadth, and height, and to know the love of Christ which passeth knowledge;" the temple and city of God or his church, being alone capable of all those various dimensions and different considerations, for the city lieth four square, and the length, and breadth, and height are equal; the idea is taken from the oracle, or the holy of holies, which was a perfect cube \*; its length, and breadth, and depth, and height, were equal; as appears, moreover, from the concluding paragraph—"that ye may be filled with all the fulness of God †;" or, as the passage may be rendered, that ye may become fit and complete members of the whole body of Christ, or of the whole church; which is the utmost we can attain to on earth or in heaven. Neither could we in any other sense be filled with all the fulness of God. So that highly to

\* See Lightfoot's Temple Service.

† *ἵνα πληρωθῇτε εἰς παν πληρωμα του θεου*, where *πληρωμα*, or complement, as elsewhere in St. Paul's epistles, signifies the church.

esteem and justly to appreciate the church, is not only the test and exercise of the love of God, but it is also the certain means of improving it, and of rewarding it; of being rooted and grounded in it, or by it. And as the Catholic church is an article of the creed and an object of faith, so it is also the object, the standard, and the key of prophecy; and a clear conception and just estimate of the one are essentially requisite and necessary for the right knowledge and true interpretation of the other, and they reciprocally exhibit and enhance their respective value and importance. As the church is served and honoured by the aid and intervention of prophecy, so it is every way deserving of its testimony, and the fit object of its support; and when prophecy is enlisted in the service of THIS church, it assumes its due rank and character; it becomes the advocate of the Gospel, the defender of the faith, and the guardian of Christianity, and attests with infinite force and effect the truth and certainty of our religion, and the Majesty and glory of Christ.



## SECTION III.

HIEROGLYPHICS, OR THE EMBLEMATIC LANGUAGE OF  
PROPHECY.

LANGUAGE is the means and organ of human society, the channel of mutual intercourse; the storehouse and vehicle of our knowledge, in which our instruction is centered, and on which our improvement and consequent happiness depend. But it is not only the instrument, it is also the grace and ornament of human converse and information. And of all the various and prolific sources of error and of perplexity which have so greatly retarded or prevented the just and adequate interpretation of prophecy, we must always reckon among the chiefest, the splendid and adventitious dress in which it is generally decked and adorned. Prophecies from their nature revealing subjects and events neither intended nor adapted for immediate discovery and general notoriety, are with no little wisdom and propriety clothed and concealed in the rich and flowing robes of picture and fancy, and set out in the elegant embroidery and splendid ornamental work of visible objects and material resemblances. They are types and symbols merely the embellishment and the investment of the Divine premoni-

tions; they are much more closely and intimately allied to them; they enter deeply into their nature and their design, and greatly contribute to promote their end and to increase their efficacy. They constitute in some sense the life and the soul of scriptural prophecy; being not only its almost constant and consecrated language, and bestowing upon it an attractive grace and energy, but, what is much more valuable, giving it a body and a substance; they confer on the inspired forenotices of distant events and of future times, a degree of present existence, and an almost actual reality and visibility; and place them before us sometimes in such seeming life and tangible size and shape, as not merely to convince us of their future truth and certainty, but to make them in some sort objects of our own personal inspection, and of our present and immediate examination. And in this way they greatly enhance the interest, and further the use and influence of prophecy. By visible signs and present realities they remove doubt and overcome incredulity; they assist faith and sustain hope, and sometimes elevate belief into assurance, and anticipation into enjoyment. It is not, 'tis true, peculiar to the prophetic writings to be arrayed in the magnificent and sumptuous drapery of the various objects and attractions of corporeal and visible nature; other portions of Holy Writ, and those too perfectly moral and merely preceptive,

as some of the proverbs and parables of both Testaments, are invested with a dress of a similar fabric, and appear in colours equally rich and luxuriant. But the future more particularly requires signs and pledges, in order that it may be believed, and grounds and reasons in order that it may be hoped or feared; whilst it is at the same time wisely and happily in a great degree hidden from us, and only exposed to our observation in the twilight of emblematic mystery, and in all the solemn and sacred obscurity of the ancient hieroglyphics; the convictions and anticipations of the candid inquirer and the upright believer are hereby strengthened and supported; whilst at the same time the machinations and the opposition of the crafty infidel, and the presumptuous sinner, are defeated and prevented: and hence prophecy has a language of its own, and a nomenclature peculiar to itself, which requires no inconsiderable care and attention duly to investigate, and no ordinary talents and discernment justly to interpret; adequate knowledge and experience in these respects may be deemed a science in itself, and a science too of no mean value, and of no slight consequence and utility; without which a large and important portion of the Scriptures is not only unknown and useless, but in danger of being perverted and misapplied, and we can neither penetrate the meaning, nor observe and expound the completion of prophecy; it un-



locks the treasures of the spiritual and future world, and reveals the secrets of time and of eternity: to consider the emblems, however, and to investigate the adumbrations of Scripture, except in some very peculiar and important instances, comes not within the limits of the present volume, and is more immediately the business of an index, or dictionary, than of a general survey and examination of the sense and use of prophecy \*.

It is of more consequence to observe, and the observation is of frequent use and application, and never to be lost sight of, nor forgotten, that the immediate effect of typical designation, is not merely to produce hesitation and difficulty in deciphering its true sense and completion, but also to make it a question sometimes of no easy solution, and admitting very considerable deliberation and discussion, whether, and how far, the emblems or the objects, the figures or what they prefigure, the signs or the things signified themselves, are used and intended, or, what amounts to the same thing, whether and how far the language employed by the prophet is typical and representative, or plain and literal. The seven mountains for instance, on which the confessedly hieroglyphical character, the whore or the mother of har-

\* To the commentators, most of whom furnish much information on the subject, together with the old Onirocriticks, may be added the Chaldee Targum on the prophets, Glasii Philologia Sacra, Schoettgen. Mr. Mede, Dr. Moore, Daubuz, Lancaster.

lots, sitteth in the Apocalypse, is by those who interpret prophecy not so much to defend and to propagate Christianity, and to strengthen and to extend the church, as to correct and to reform it, but in the end, to divide and to weaken it, is supposed to denote the seven small literal and natural hills of old, despised, and almost deserted ROME ; whilst reasons, it is hoped sufficiently strong, will be offered in the course of these pages to induce us to concur with the earlier and primitive writers of the church, that they are no more plain and literal hills than she who sat upon them was really and literally a woman, and that both are equally emblematic, and are therefore the prophetic and representative designations of more abstract and general ideas, and of more noble and important objects.

Neither is this ambiguity and perplexity confined to the prophetic Scriptures ; but pervades also other portions of Holy Writ, and has given rise to some of the most violent and incurable dissensions, by which the body of Christ has been so much divided, and the peace, unity, and concord of his kingdom so much interrupted. How much disunion and animosity the Sacramentarian controversies have produced is well known ; some contending for a symbolical interpretation, others for what may be termed a half literal and half symbolical, whilst others still insist upon a more



rigidly literal and direct interpretation of the important words, "This is my body."

To lay down rules and to quote examples for determining the sense, and for separating the hieroglyphic from the object, the shadow from the substance, and the type from the antitype, might excite much interest and convey much instruction; but perhaps it may be sufficient to observe in general, that, when by some obvious imperfection or inconsistency necessarily attached to, and connected with, the literal object and exposition, the sense is rendered manifestly incongruous and incomplete, we are justified in abandoning the plain and literal import of the words, and in resorting to the typical use and interpretation of them.

Divine truth had been taught and moral improvement had been infused and communicated by our heavenly Father to his young and earthly offspring by the objects of sense, and through the medium of visible signs, and of material representations; which, indeed, constituted no small part of the language and of the religion of the early and the infant world. The frame of universal nature was combined with that of ourselves to render such a mode of enlightening our understandings, and of influencing our hearts, the most suitable and the most effectual. It was precisely that species of intercourse between heaven and



earth, and that degree of approximation of God to man, of which his ignorance and weakness were, at that period, most capable, and to which they were best adapted. It was the most easy and intelligible, as well as the most engaging and impressive method of instructing and of improving him. The body is the vehicle and the vestibule of the soul; it is the mind's antechamber, and the sure road and entrance into it; if it is the soul's organ and agent, it is also, and not unfrequently, its guide, and its master, and never fails to move and to interest it; through it the mind must be first informed and directed, and through it, may be rendered, if not at all times easy and happy, yet at all times uneasy and afflicted. Matter is earlier and easier observed than spirit; the world which is seen must first instruct us in respect of that which is unseen; and we derive the groundwork and the first principles of our ideas and language concerning what is spiritual and invisible, from the material and fleeting objects around us. The temporal with us precedes the eternal, not only in the order of time, but in the order of our knowledge; and is designed and contrived to convey some previous glimpse and foretaste of that which is future and everlasting. "We now," according to the just and philosophical observation of St. Paul, "see only through a glass darkly \*."

\* *ὅτι ἐσοπτρου ἐν αἰνιγματι*, that is, through the glass of material objects and of emblematic designations.

If superior beings therefore visited this lower world, they put on material cloathing, they assumed the garb and the shape of men, they uttered our articulate sounds, and spake our language; and if the Infinite Spirit himself manifested his presence, it was, by some material sign or some visible emblem, and betokened his favour and protection by the pillar of a cloud by day, or the pillar of fire by night, by the burning lamp, or the fire descending from heaven to consume the sacrifice, or by the sacred fire burning on the altar, or the thick cloud continually resting between the cherubim in the tabernacle.

In various degrees, and in divers manners, indeed, supreme Wisdom and Benignity accommodated itself to our mixed formation, in order to reveal his truth and mercy, and to accomplish our improvement and salvation; making present and earthly objects to convey some previous notices and faint impressions of future and of better things; and converting this world into the teacher and guide, as it is the passage, to the next. And hence typical objects, persons, and actions, figurative promises, commands and observances, symbolical names, allusions, and descriptions, have had the indubitable seal and warrant of the Divine sanction and institution, and have been retained and perpetuated in each successive dispensation of grace and of truth, throughout every stage of the church, and every



period of the world. But they were more especially “the elements of the world \*,” or that preparatory course, and rudimental system, of education, which God had planned and prepared for the early minority and untutored nonage of mankind. By “the elements of the world,” the Apostle has designated, not merely the various typical objects and institutes of the Mosaic dispensation, but also the visible objects and elements of nature,—the sun, the moon, the stars,—and all those works of the Creator, which were the teachers of moral truth, and the preachers of righteousness to the Gentile world, as the former were to the Jews. And hence philosophy was to the one what the Law was to the other †. And the profound wisdom and exquisite fitness of this

\* τα στοιχεια του κοσμου.

† See both beautifully combined in the 19th Psalm, verses 1, 2, 3, and 7, 8, 9, old translation.

1 The heavens declare the glory of God, and the firmament sheweth his handy work.

2 One day telleth another, and one night certifieth another.

3 There is neither speech nor language; but their voices are heard among them.

7 The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple;

8 The statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes;

9 The fear of the Lord is clean, and endureth for ever; the judgments of the Lord are true, and righteous altogether.



early method and initial process of training up for higher attainments and for better things, in order to win us gradually, indeed, but effectually, from body to mind, and from earth to heaven, cannot be too much admired nor too highly extolled ; it being not merely adapted to our weak capacities and our mixed natures, but also dexterously contrived and adjusted to support our faith, and to confirm our anticipations of those spiritual truths and unseen realities which constitute our moral well being and our future bliss ; the present visible object or event being the divinely-appointed sign and pledge of that which was spiritual or future ; it served to establish its actual truth and reality, in the one case, or to assure us of its future existence and certainty in the other ; it was God's own earnest and security to remove all doubt and to dispel all uncertainty concerning it.

Moreover this system of instruction laid the foundation of prophecy, and furnished it with a language : it made prophecy in some degree visible and intelligible, and made it therefore useful ; it made it credible, and therefore influential. Whilst, at the same time, by its mysterious envelopement it preserved it from being thwarted and frustrated, and thereby from being ineffectual, and even contemptible. The doctrine of types is besides most important in its bearings and its effects upon religion and morals. At all times it enlists the objects of sense and the events of life in the service

of truth and the support and confirmation of faith; it shews this world to be the foretold and the assurance of another and a better, and makes things material and temporal to afford pledges and prelibations of things spiritual and eternal; it shews by the convincing and irresistible evidence of facts, by visible signs and undeniable instances, that this is a progressive system, where things are moving forward to what is surer and better, and tending from small and inconsiderable beginnings to great and glorious results; that if God has begun he will go on; that what he has commenced he will continue, and accomplish what he has taken in hand. These various consequences and advantages of the typical system had been foreseen and foreordained by Infinite Prescience. And the religion of the Patriarchs, and that of the Israelites which succeeded it, were designed and arranged by him to lay the foundation, and to prepare the way, for his last and best dispensation by his Son and Spirit. The Law of Moses is particularly declared to be "the shadow of good things to come," the figure and the pledge of the Gospel, Christianity in the rough draught, and in the rude and unpolished block\*. Moses, the prophet, high priest, and king of Israel, prefigured Him who is the true Prophet, High Priest, and

\* νομοθεσιαν διπλην, την μὲν ἐν γραμματι, την δὲ ἐν πνευματι.

Greg. Nazianzen. Orat. 12.

"A double law, one in the letter and the other in the spirit."

King of the church and of the world. The Jewish church was equally from God with that which had been predetermined and announced to succeed it; and not only in its lawgiver and first beginning, but in many parts also of its diversified progress and future history, in its final issue and awful catastrophe, it adumbrated and foretokened the future history and destinies of the Christian church. For such an use and application of many parts of the eventful history of the ancient church and people of God, we have ample authority in the New Testament, and the positive and reiterated assurance of its writers, and particularly of the great Apostle to the Gentiles, “these things were our types or examples,” and “these things happened to them as types, models, or patterns\*.” They were prophetic and premonitory, and not merely fortuitous events or ordinary facts, which had once occurred and therefore might occur again; but they were the fates and fortunes of the church of Christ in miniature, and its history in embryo, and were intended and adjusted to instruct and to guide us “upon whom the ends of the world are come,” and in whom all preceding discoveries of truth and grace, and all successive dispensations of mercy and of wrath, are combined and accumulated. And in general the double sense of the Law and the Prophets,

\* *ταυτα τυποι ημων εγεννηθησαν: and ταυτα δε τυποι συνεβαινον εκεινοις.*



standing upon the immoveable basis of the New Testament, can never be questioned nor disputed, without sacrificing its truth and denying its inspiration. With good reason, therefore, hieroglyphic skill in investigating the shadows of the one and the visions and parables of the other, was highly prized by the early Christian church; and the opinion and encomium of Clemens Alexandrinus, was approved and adopted by her best and most justly esteemed writers: "The symbolical method or system of interpretation is most useful in many respects, contributing at the same time to true divinity and to piety, and to declare intelligence, and to the practice of brevity, and to declare wisdom \*."

Plato considered the material world to be the copy of the ideal or intellectual world, and carried his theory so far as to assert that every object of sense is formed after the model or pattern of something spiritual or intellectual, as its archetype. His axiom was "things sensible are the imitations of things intellectual or spiritual †." And this maxim, together with many others, he seems to have borrowed from the Jews, who had long before adopted a similar principle, "Every

\* Χρησιμωτατον αρα το της συμβολικης ερμηνειας ειδος εις πολλα, και προς ορθην θεολογιαν συνεργουν, και προς ευσεβειαν, και προς επιδειξιν συνεσεως, και προς βραχυλογιας ασκησιν, και σοφιας επιδειξιν. Stromat. 5. p. 568.

† τα αισθητα των νοητων μιμηματα.

thing that is on earth is also in heaven ;" that is, it is a copy of something in heaven, or the invisible world, as its original \*. Some late writers, however, have differed greatly from the ancients with respect to the solidity of the foundation on which such views and considerations are founded, and the extent to which they should be carried; and, outdoing Grotius himself, who without denying the secondary or mystical sense, only contended for that sense which was immediate and literal, have attempted to discredit or to question the justness and value of secondary senses, and of mystical expositions, almost altogether. And whilst the early writers and Fathers of the church indulged in them to excess, and sometimes evinced liveliness of imagination rather than soundness of discretion, these modern writers, particularly of the German school, have endeavoured to explode them, unless in so far as they have been actually asserted and distinctly recognised in the New Testament.

But, according to the rule of the great master of human reason, it is equally absurd to demand demonstration in matters which do not admit it, as to neglect it in subjects which are capable of it: and if probability must rule our life, and direct our conduct, is it unjust or unreasonable that it should be permitted to regulate our opinions, and to assist and guide our inquiries and our ex-

\* See Schoëttgen. de Hierosul. Celest. p. 1206. ed. Dresd. 1733.



plications ? And, moreover, their system, if adopted in all its bearings, and in all its consequences, would have the effect of sealing the book of prophecy at once, and would for ever prevent us from investigating its sense, and proving its completion. Such writers would find it necessary to abandon their own principle, and to violate their own rule, if called upon to debate the Sacramentarian controversy. And the sacraments will ever remain in the church, not only the substantial and undeniable proofs and pledges of spiritual truth and grace, but also the established models and accredited instances of the art and method by which that truth has been, and still is, frequently revealed, and that grace oftentimes communicated. Mystery is the source and the subject of prophetic foresight and of divine discovery ; it supplies the occasion, and produces the reason and the necessity of it : and the mysteries of the future and the eternal world are most usually signified, and most effectually assured to us, by means of those things that are present and material. In which cases sense must be the hand-maid of reason, and imagination must aid the intellect ; and we must be content to use that glass which the authorized and sacred foretokens and adumbrations of the prophets supply us. Even mathematical theorems fail in reaching our understandings, and producing conviction, without material objects to illustrate them, and visible letters or



figures to represent them. As we cannot compute without the digits, nor solve equations without letters, nor demonstrate propositions without diagrams, so neither can we in many instances comprehend the nature, nor feel the influence and the importance of the powers of the world to come, without those types and symbols of inspiration, which are the frequent digits and diagrams of its grace and of its truth. And hence, that a type is only discoverable by us through the means of an immediate and direct revelation, to declare and apply it is a novel and favourite doctrine of continental growth and importation, attempted to be grafted on our older and sounder divinity. For, that the Jews had the Gospel preached to them in some obscure and imperfect manner, through the various types and symbols of the law and the prophets; and recognised Isaac, David, Solomon, and others the sacred precursors and temporary representatives of their future Messiah, has been the received opinion and tradition of the church in all ages, as shall be shewn immediately. That indeed they regarded the Messiah under the name and character of David, the chief intent and aim of the book of Psalms, appears from their having introduced it into their daily devotions, and made it a part of their temple-service. And wretched indeed would have been the condition, and hard the fate of patriarchs and of prophets, and of the Jewish church

in general, if the types and shadows of their dispensation had afforded no glimpses of future light, no precursive beams of brighter day, no pledges of farther blessings ; no antepast of a richer feast ; none of the influences and none of the benefits of the grace and the truth to be revealed, until they were positively and unequivocally proclaimed by Christ and his apostles.

And now that types have been authoritatively asserted and applied, and the typical system so amply unfolded, that we should be less capable of investigating such as remain and have been omitted, than the Jews were before any of them were recognised and interpreted in the New Testament, is neither consistent with reason, nor with the superior light and advantages of our dispensation, nor with the invariable order and established rules of Providence in furthering our progressive improvement in every department of knowledge. Rigidly to confine ourselves, therefore, to those types which have been particularly expounded in the New Testament, seems to put a bar to sacred study, to detract from the interest and the value of Scriptural research, and to be just as absurd as to restrict our prayers to the phraseology and the text of Scripture, according to the principle so strenuously urged by dissenters on an important occasion against the liturgy of the church : and the answer is in both cases the same, that the Bible has taught us the method, and afforded us the models,

and then has left the particulars to the penetration, the discretion, and the selection of those who are entrusted with its mysteries.

But it is not merely in determining the type, and in investigating the remote object and mystical import, that difficulties have presented themselves. In assigning also to each of the senses their just weight and real value, still farther obstacles are to be met and to be surmounted. To unite the literal or primary sense with the spiritual or secondary sense, and to combine the picture with the original, and the type with the antitype, so that they shall mutually harmonize, and illustrate each other, is the truth and consummation of scriptural exposition, and a work of great difficulty, of rare attainment, and of no ordinary merit. Whilst some expositors, adopting the verbal distinction of primary and of secondary senses, not for technical arrangement, but for a rule of interpretation, regard almost exclusively the literal sense, or the present and immediate completion, others almost equally in extremes, nearly altogether overlook and despise them; and are solely intent on exploring some remote import or some mystical object and application. At the head of these two classes of interpreters stand Grotius and Cocceius, and if the complaint be well founded, that from Grotius to the present day we can find scarcely one original commentator; it will be easy to account for the small progress we



have made in the investigation of types, and in what is so nearly allied to it, the exposition of prophecy. Grotius was the great leader and champion of literal and of rational interpretation, and the services he rendered to truth and soberness in that way are immense, and never to be forgotten. By applying to Scripture the rules of right reason, and the advantages of solid learning, great talents, and extensive research, he rescued it from the absurd glosses of the darker ages, and from the wild and extravagant fancies of those among the reformed who opposed religion to reason, and sound piety to good sense; who spiritualized much, but understood little. But he that was so pertinacious in adhering to the letter, and in stickling for the primary sense as to occupy almost all his time and all his talents in his commentary, in order to interpret and to apply the liii. of Isaiah to Jeremiah in the first instance, almost in neglect if not in defiance of New Testament authority, was but badly qualified to investigate types and to expound prophecy. And it may be more justly said of him than of Amos, "he was no prophet, nor was he a prophet's son." And the influence of his great name, and of his learned and justly valued writings, has contributed in no small degree to discredit the secondary or mystical sense, and to prevent or to retard the study and the elucidation of the prophecies.

Writers of extensive learning and solid attain-

ments, either deterred by the excessive spiritualizing of some on the one side, or influenced by his example and authority on the other, approach those subjects with apprehension and with diffidence; and either content themselves with the beaten track, or relinquish them altogether to the comments of the illiterate, or to the theories and flights of the injudicious and fanciful. Of this remark, most latter works published on types furnish but too ample confirmation; wherein it would seem to be the object of the writers to apologize for them, and to justify them, rather than to expound them, and to apply them: as if the anti-type were not equally an object of real existence with the type, and as if the New Testament sense were not equally solid and substantial with that of the Old; which indeed had only shadowed it and foretokened it. And this effect has been rather increased than diminished by the wild extravagance of the Hutchinsonians in attempting to revive and to improve upon the notions of the Rabbis; and by combining Scripture types with Jewish Cabbala, to embrace all subjects and to involve all knowledge. But the immediate and literal sense is so far from being necessarily inconsistent with the secondary, the true, and the spiritual sense, that it was specially planned by Infinite Wisdom to be subordinate and subsidiary to it; the type, instead of being designed for the purpose of detracting from the dignity and the



value of the antitype, was God's own art and method, adopted under the existing circumstances of the early and the infant period of mankind, in order to bring it into greater prominence and relief; it was the instrument which he had constructed to collect the dim and scattered rays of light, and to help our feeble and imperfect vision.

And by the judicious adjustment of their respective rank and value, the types and shadows of the law and the prophets may be employed with inconceivable force and effect, to exhibit the transcendent excellence and superiority of the Gospel, and to be the ministers and messengers of Christ. The two senses, therefore, are not only perfectly compatible, but they must be both united in order to furnish one true and complete sense, and to combine one just and adequate interpretation; as the law is the foundation and commencement of the Gospel, and the Gospel is the perfection and consummation of the law. The system of Grotius must therefore, in some degree, be reconciled and united to that of Cocceius, in order to convey the true sense of Scripture, and Dr. Hammond's commentary must be combined with that of Bishop Horne, in order to complete a true and adequate exposition of the Psalms. To lose sight of the type, and to regard solely the antitype, is to rob Scripture of its use and meaning, and to deprive prophecy of its sense and completion, and faith of its support and con-



firmation ; it is to build without a foundation, and to throw away the Old Testament, for fear of its obscuring or rivaling the NEW. And, on the other hand, to permit the type to engross the entire object and sense, and to supplant the antitype, is to take the image for the original, the emblem for the object, and the shadow for the substance : it is precisely the error and the perverseness of the Jews, to prefer Moses to Jesus Christ, and the Law to the Gospel.

We must not, however, seek for types without cogent reason and absolute necessity, nor interpret them without the utmost soberness, and the most cautious reserve, that they be not applied to unworthy and incongruous objects, for which they were neither intended nor adapted. And whilst the system of Grotius—that the primary sense and literal or typical reference may be traced and discovered throughout the entire of the law and the prophets, is easily combated from the liiird of Isaiah, and from the xvith Psalm, where St. Peter seems to exclude the typical sense and the literal completion in his sermon in the Acts ; that of Cocceius must also be restricted by similar limitations : for as the Scriptures do not always admit of a literal exposition, so neither does prophecy at all times require a spiritual sense or a mystical interpretation. It is, indeed, a subject which requires, above most others, sound discretion, great general erudition, and a deep

and accurate acquaintance with the grace and truth, the spirit and the theology of the New Testament. Some of our Lord's parables are strictly prophetic; as that of the TARES and of the NET, and differ from other typical prophecies, in that they are expressed and conveyed in the common affairs and ordinary incidents of life; whilst the others are founded in more public and important subjects, and characters, which serve as their envelope, their comment, and their illustration; and, moreover, as the sacred sign and pledges of their future certainty, and reality. But this may be inverted, and the true and spiritual sense may be more obvious and literal, as has been observed by Bishop Louth, than the literal sense itself; and the grand aim and drift may be clear and unquestionable, whilst the immediate purport and contexture may be extremely perplexed and obscure. The well known prophecy of Joel, and the parallel one in the xxivth of St. Matthew—"The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come," is more plain and intelligible in its mystical and ultimate intent of announcing the ruin of material nature at the last day, than in its literal and primary design of betokening the destruction of the Jewish church and state by the Romans.

To investigate and to apply symbols and adumbrations, whether expressed in words, incorporated in facts, or exhibited in pictures, seems to



have been easy and familiar to the patriarchs—Joseph's dream was at once developed by his father Jacob. The covenant and history of Abraham had indeed furnished ample grounds and scope for such studies, and had evinced at once the utility and the necessity of them, as will be seen immediately. And Moses, by being learned in all the wisdom of the Egyptians, who were famed for their superiority in the science of symbolical designation, was thereby qualified to become the founder and high-priest of the most perfect system of hieroglyphic religion that was ever devised, and which at once prefigured and embodied the grace and truth of the Gospel. The schools of the prophets too, after the conquest and possession of Canaan, seem to have made the same science a particular object of their institution, and no mean nor inconsiderable portion of their method of instruction, and even of their course of education. It indeed served to open the seals, and to make known the mysteries of Providence, to furnish the key of prophetic truth, to unlock the cabinet of divine knowledge, and to reveal the treasures of true wisdom.

The garden of Eden had been provided and prepared by the allwise Creator himself, to adumbrate the future and better garden of God, the celestial paradise, and to bestow some pledge and antepast of it. And the tree of life in the midst of the garden had been designed to typify that



spiritual and vivifying tree of grace and of truth which bears the fruits of immortality, and "whose leaves are for the healing of the nations." To inquire, therefore, how Adam was to obtain the knowledge of a future state, and be qualified for the spiritual and heavenly world; is to ask how he was placed in the earthly paradise, separate from the world around him, and elevated above it; for the purpose of being instructed by angels and by God himself, and of being improved by the divinely-instituted signs and sacraments of grace and truth, until he was sufficiently schooled and fitted by those means, and pledges of future life and bliss to enjoy it. And though, having forfeited his innocence, he was, in consequence, expelled from his garden of pleasure and his school of wisdom and virtue, which embraced such appropriate and instructive emblems of truth, and such impressive and effectual sacraments of immortality; yet his ever gracious and merciful Parent did not therefore forsake him and cast him away; but took immediate and especial care that he should be forthwith provided with such suitable monitors of truth and goodness, and with such vivid signs and means of mercy and of improvement, as were now best adapted to his altered state, and were most proper and influential to correct and to renew his fallen mind, and which indeed had now become, more than ever before, requisite and essential to his spiritual

nurture and salvation. The allwise Parent's first plan and means of education having failed, another and a still more merciful and efficacious method of instruction, and more adequate and sanative course of early and elementary tuition was resorted to, in order to reform and discipline his wilful and erring children, and to train up and sanctify his young and earthly family. God, therefore, drove man out of the Garden of Eden, lest he should eat of the tree of life, and by partaking of those means and blessings he had abused, and those promises and sacraments he had despised and violated, he should live for ever in defiance of the Divine law and denunciation; but he immediately after placed or constructed for him the patriarchal tent or tabernacle, containing the cherubim and the glorious Shekinah, whose flame turned every way to keep the way of the tree of life; that is, to preserve and to shew it, to point out the new and the true way to the tree of life, in the paradise above.

And these symbols and elements, together with the typical promise of the Redeemer, the institution of sacrifice, and the punishment for disobedience, more than supplied the place of the first teachers, and means of wisdom and grace, and were still more interesting and efficient signs and instruments of mercy and of benediction. The sacred tent or tabernacle was a more vivid resemblance of the future and the heavenly world, and



a more striking and appropriate type of the true tabernacle, and dwelling-place of the Most High, than the terrestrial paradise; the glorious Shekinah visibly displayed and indubitably signified the constant presence and protection of the Divine Majesty \*; and the enjoined sacrifices announced the means of obtaining his aid and grace, and of securing his mercy and salvation. God's portion of the animal sacrifice having been consumed in the sacred fire, and man's portion having been eaten by himself, God therefore in a most affecting and significant manner entered into covenant with him, and pledged his favour and protection. He visibly and emblematically supped with man, and man supped with God. By the death of the victim, he was besides taught that death was the effect and the wages of sin; whilst at the same time was prefigured the future death of the Redeemer, and his one true Sacrifice, by eating of which we shall indeed live for ever. Death was made by this dexterous resource and method of Infinite Wisdom and mercy, the means of life, and the remedy of sin, as well as its punishment. A passage in Genesis, which contributes to elucidate and to establish this view of the subject, has been very differently understood and unfortunately rendered in our authorized version, wherein it seems not only almost completely unmeaning or

\* See the Dissertation.



absurd, but also conveys a false and injurious impression of a most merciful and gracious proceeding and dispensation of supreme Wisdom and Benignity. Genesis iii. 24. "So he drove out the man; and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The Jews, who are the best judges in this matter from their superior knowledge of the language, and better acquaintance with the early history of the world, support the sense and interpretation here assigned to the passage. The Jerusalem Targum paraphrases it as follows: "He expelled Adam and placed his glorious Shekinah of old, or from the first, on the east of the Garden of Eden, between the two cherubims." And the Targum of Jonathan, "He expelled him from the time that he placed his glorious Shekinah from the first between the two cherubims." Bishop Patrick strenuously advocates this view of the subject, together with Maimonides in his *MOREH NEVOCHIM*, and Parkhurst. That the tabernacle first, and the temple afterwards, was a figure of the true tabernacle or temple of God, was no secret to the Israelites. Solomon, in his prayer of dedication, recognised a still more magnificent house and glorious temple of the Almighty. "Behold, heaven and the heaven of heavens cannot contain thee, much less the house that I have built."

And in the Book of Wisdom, the temple is said to be a resemblance of the holy tabernacle which God prepared from the beginning.

The much-disputed question of the Divine institution of sacrifice, seems to be decided at once, by the single fact of God having placed or erected the primeval tabernacle for patriarchal worship and sacrifice. For that being once admitted, it follows immediately and of course that he also enjoined the proper gifts and sacrifices, and prescribed the requisite forms and ceremonies; as in the case of the Mosaic tabernacle, and the temple of Solomon in later times: and to this tent or tabernacle Adam himself first, and Cain and Abel afterwards, in obedience to the Divine command, must have brought their gifts and offerings, and must have come for prayer and sacrifice; as appears also from the text, that "Cain went out from the presence of the Lord," which undoubtedly indicates some fixed and local residence of the Deity; that is, some tent or tabernacle for his own immediate and special inhabitation and worship; for Cain's removal from it was a local removal, and an actual departure to the land of Nod, and was not merely nor immediately a privation of the Divine favour, and an exclusion from his spiritual presence and benediction. Cain's own bitter lamentation must be understood in the same way, "from thy face shall I be hid," and from this tent or PRESENCE, ALONE he was and

could be hid, and be a wanderer and a vagabond. Aben Ezra glosses on the name of "thy face," or "thy presence," "Because it is the place which receives virtue from heaven and the power of God peculiarly manifests itself." Jewish tradition goes so far as to determine the spot where the patriarchal tabernacle had been pitched, viz. their own holy hill of Zion, the mountain of MORIAH \*. But, however that may be, we know that Abraham offered Isaac on this mountain, and that the temple of Solomon was built upon it, and that on some part or precinct of it, the one great and final Sacrifice was offered to take away the sins of the world.

Bishop Warburton's notion, that the Mosaic economy affords no knowledge of a future state, and of the invisible world, may be oppugned and confuted from the single circumstance of the construction of the tabernacle for worship and sacrifice; which having been denominated "the tabernacle of meeting," because there God met the people and dwelt among them; and having been moreover completed by Moses, according to the Divine model and directions, "see that thou make all things according to the pattern shewed to thee in the mount," was in some degree God's own copy of the invisible world, and the Supreme Artist's own sketch and outline both of heaven

\* See Josephus.



and of its inhabitants. And now that the times of ignorance and of pupilage are past, even the new covenant is incorporated with material nature, and not only its prophecies, but its practical doctrines and profound spiritual truths, are taught and enforced with singular efficacy and propriety, by means of external signs and corporeal and visible emblems. The miracles, death, resurrection, and ascension, of our blessed Lord, are, in a similar way, proposed to us not merely as facts to be believed, but rather, in consequence of that belief, as the models and the sources of our moral improvement and spiritual renovation; to teach and to assist us to die unto sin, and to rise again unto righteousness, and in heart and mind thither to ascend, where Christ sitteth at the right hand of God, and there with him continually to dwell. And the momentous truth of the admission of the Gentiles to all the privileges of the church, and to all the blessings of the Gospel, independently of the Law of Moses, was communicated and impressed upon St. Peter, by means of the symbolical and sacred sheet.

But the history of Abraham is perhaps of all others the most instructive and most useful in this respect, as it not only furnishes a weighty instance and proof of typical designation, but also lays the foundation of much of the prophetic system itself, and exemplifies in many signal instances the all-foreseeing Spirit's art and method

of adumbrating the spiritual truths and the future circumstances and characters of the religion and church of Christ. God's covenant with Abraham contains not only the substance of the Gospel, or new covenant, and therefore deserves the serious attention of the pious Christian, but it is, moreover, the source and ground-work of many prophetic figures and allusions, and therefore demands our special notice and attention at present, and contributes indeed as essentially to a just knowledge and true estimate of the scheme of prophecy, as of the general design and nature of Christianity. From Abraham's ready obedience in going out from his house, his friends, and his country, though he knew not whither he went, the moral rule, *ἑποῦ θεῷ*, "follow God," is supposed by some to have been derived; and the patriarch himself, together with the land he left, the country he came to inhabit, his two sons, Isaac and Ishmael, his wife Sarah, and his concubine Hagar, had been specially foredesigned and consecrated to shadow out to us the deep truths and the essential objects and characters of our holy religion.

Whilst it is true that the typical design, and the spiritual import of the Abrahamic covenant have been generally admitted; they have been, however, seldom sufficiently examined and carefully ramified, and distinguished into their various bearings, and into their necessary and important consequences. And the specific and precise



nature of the promises which were individually and personally received and enjoyed by the Patriarchs, has been in all ages of the church a matter of interesting inquiry and of serious difficulty. Many, to get rid of all objections, cut the knot at once by a new and forced translation of the covenant with Abraham itself, which they therefore render, "I will give this land to thee, even to thy seed." The commentators in many instances adopt this rendering, and thereby avoid all questions which might arise from any supposed promise of the land to the patriarch, in his own personal capacity. But, besides that the promise is express and unequivocal, "Arise, and walk through the land for I will give it unto thee;" the Jews have always understood a literal and positive promise to the patriarch in person, and therefore have always expected that Abraham and his seed shall be literally raised from their graves to receive the promise in the earthly Canaan for 1000 years, until they shall be assaulted and overpowered by Gog; and, above all, St. Stephen, in the Acts of the Apostles, seeks no such solution of the difficulty, and proposes no such evasion of the promise, and is neither afraid nor ashamed to confess, that though God had promised to give to him the land of Canaan, yet he did not give it to him, no not so much as to set his foot upon; leading us thereby to infer, that if the promise was not fulfilled in one sense, it must necessarily have been fulfilled in another,



and leaving us the alternative of acknowledging that it has altogether failed, or of consenting to resort to the secondary import and mystical interpretation of it.

And in this instance, as in some others, the type is best explained by the antitype, and the remote and spiritual sense will serve to illustrate and to establish that which is primary and literal. For if God did not promise the earthly Canaan to the patriarch in PERSON, where or how did he, or indeed could he, have promised to him another and a heavenly country, which we are informed in the xith of Hebrews that he looked for, and therefore must have been promised? The comparative includes the positive, and if he was not personally interested in the good land in this life, what hope or assurance had he of a better in the life to come? And if God, in promising to be a God to Abraham and to his seed, regarded solely his seed, he was not the God of Abraham himself in the true and proper sense of those words, neither could he be justly said to inherit promises, which were only designed for his children, and which therefore degenerate into a prediction of the occupation of Canaan after a period of 400 years, by his remote and late posterity, without any immediate consolation or advantage whatever, to the patriarch in person; and of which land, moreover, even that posterity has been since for many ages deprived.

But if that land be admitted to be, as indeed it

must have been both in the mind of God and in that of his friend the prototype and father of all believers, the sign and the sacrament of another and a better land, even of the land of everlasting life, all difficulties will be got rid of, and all objections will vanish. The promise was not, it is true, completed in all its bearings and in all its fulness in this life, but it did not therefore fail nor fall to the ground, nor could the solemn and tremendous oath of the divine majesty Himself, and by Himself, be vain and fallacious. Moses, indeed, writing for the encouragement of the Israelites, and in order to assure them of their future victory and inheritance of Canaan, dwells more particularly on the promise to the seed, and takes but little notice of that to Abraham, and of its true and spiritual import and completion. Sufficient, however, may be derived from his writings, aided by the light and guidance of subsequent Scriptures, and more especially of the New Testament, to discover the true sense of the Covenant, and the true completion of the promise. Abraham was, in fact, neither deceived by the shadowy nature of the integument, by which it was concealed, nor disappointed by the peculiar manner in which it was fulfilled. He waited not for a farther and future revelation to convince him that something more was intended than what was expressed, and that this land was only the emblem and the Sacrament of the better and the



heavenly land of life and glory, which he must have done on the modern and the continental system of exposition; but purchased even a burying ground, to prove he had not then, and did not expect hereafter, the actual and territorial possession of the country; else why purchase at a great price, and for the exact value, the land which he expected to receive by gift or conveyance from the rightful owner? And that he purchased BUT a burying-ground proceeded from the same strong faith, superior wisdom, and divine philosophy, of the Father of the faithful: he therefore called himself a stranger and a sojourner, he had no fixed residence, he built no house, he founded no city, and acquired no landed property, except to bury his dead out of his sight; and yet he obtained and inherited the promise. What then did he get? He got, not the land itself, but the true use and enjoyment of it: the value and the produce of it; and that but as the pledge and prelibation of the other and the better land yet to come. He was, therefore, very rich in cattle and in gold. He was ordered to walk through the land in the length and in the breadth of it, which was actually and literally to take possession of it by formal process of law. And he was received and honoured as a prince wherever he went. "Thou art a prince among us," said the children of Heth. And it appears from the slaughter of the kings, that he was not only a



prince, but a conqueror of numerous and victorious armies and of mighty kings, combined and leagued together. We have classical authority for the strict truth and propriety of this species of possession.

Quædam, si credis consultis, mancipat usus ;  
Qui te pascit ager tuus est ; et villicus Orbi  
Quum segetes occat, tibi mox frumenta daturus,  
Te dominum sentit.

HORAT. EPIST. Lib. 2. Ep. 2.

In some things *use* a property secures,  
The land which feeds you must of course be yours,  
Your neighbour's bailiff, who manures the fields,  
And sows the corn which your provision yields,  
Finds in effect that he is but your slave.

FRANCIS.

He seems, indeed, to have been so rich, so great, and so prosperous, as to want nothing more in this world, but a son to inherit his present blessings, and to confirm his faith and hope of those infinitely greater gifts and benefits, which were spiritual and future ; and particularly of his great and glorious son and heir, our Lord Jesus Christ. " Lord, what wilt thou give me, seeing I go childless ?" There was therefore no violation of the promise by the rules of the most strict and rigid casuistry, for he actually obtained it in its truest and best sense, and, in fact, did inherit the good land in all its solid advantages, and real comforts, nearly to the same extent, and in the same degree, with the most fortunate, and the most dis-

tinguished of his posterity. David, after all his victories, and all his conquests, and even on the throne of Israel exclaimed, "I am a stranger and a sojourner, as all my fathers were." This view and explanation of the promise is supported by the New Testament, and by the suffrage of the wise and good of all ages. Chrysostom observes, "Why then did he not give it to him \*, (viz. the promised land) because it was a type of another land, and he had promised to give *it* to him †!" And in his comment on Genesis, in opposition to all unsound evasion and modern refinement, he roundly affirms that God had promised to give the land to the patriarch *himself*, as well as to his seed, "I promise to you this entire land, and not only that but also to thy seed ‡." The church of England also, in conformity with the primitive models, insists with uncompromising firmness and irreversible decision—"they are not to be heard which feign that the fathers did look only for transitory promises," which they must have done if they had not considered themselves immediately and PERSONALLY interested in them, and as equally conferring on both themselves and their children, in and by the promised inheritance of

\* δια τι ουν ουκ εδωκε ; οτι τυπος ην ετερας γης, και επηγγελατο δουναι αυτην αυτω.

† See his comment on Acts vii.

‡ ολοκληρον σοι σχεδον γην υπισχνουμαι, και ου τουτο μονον, αλλα τω σπερματι σου.

Canaan, the pledge and assurance of the future and true land of rest and blessedness, and of which it was to them the actual foretaste and the *very* commencement: and the possession of Canaan has been, in fact, throughout all ages, the emblem and the token to the literal seed of Abraham of the divine favour and protection, as their expulsions from it have, in like manner, always evinced his displeasure and malediction.

But not the land only, the seed also to inherit it was typical; Isaac, the literal child of promise, was selected by God to be the type and pledge of his own Son, who was the true promised seed, including, as usual, his brethren, and his members or the church; who are also Abraham's seed and heirs by faith, as he himself was; and, like him, have the promises in their double sense, and in both literal and spiritual intent and completion. Godliness has still the same Abrahamic promise of the life that now is, and also of that which is to come. "Blessed are the meek, for they shall inherit the earth;" which is the promise to Abraham repeated: and the seed must inherit the land, as their great model and parent inherited it; that is, not always, nor necessarily, in the actual and literal possession of the soil, any more than Abraham himself possessed it; but in substantial value, and in true use and enjoyment: which is abundantly explained and confirmed by St. Paul in the extreme case, and



in the most difficult and unlikely circumstances of affliction and of persecution, "as having nothing, and yet possessing all things," and "I have learned in whatever state I am, therewith to be content," and "for all are yours; whether Paul, or Apollos, or Cephas, or the world, all are yours." Our blessed Lord is perhaps still more distinct and particular, and perhaps alludes also, together with St. Paul, in the text last quoted, as will be seen hereafter, to the case of Abraham: "There is no man that has left house, or parents, or brethren, or children, that shall not receive manifold more in this present time, and in the world to come life everlasting." Let but these texts be duly weighed and sufficiently digested, and the typical nature of the Abrahamic covenant, together with the secondary sense and mystical completion of prophecy in general, will not be found difficult to investigate, nor visionary and useless to study and to apply. God was the God of Abraham and of his seed primarily and literally, by giving them Canaan; and secondarily and spiritually, by giving them heaven. And the one covenant not only typified, but also foretokened and involved the other; it was the antepast, the pledge and the sacrament of it; and it is unnecessary and in vain to attempt, with some, to separate the two covenants in the Mosaic narrative, and to point out the passages of his writings, which state the one as contradistinguished

from the other ; for the literal and temporal covenant not only prefigured, but also incorporated, the spiritual and eternal covenant ; it was the sign, the envelope, and the instrument of it. Bishop Sherlock, therefore, and Lord Barrington, waste much time and labour in pointing out what part of the text was restricted to the literal covenant, and what part of it contained the spiritual covenant ; for both are united, and run parallel to each other, and, like the husk and the fruit, the one encloses and contains the other, and is the emblem and the harbinger of it, almost throughout the entire of the Mosaic account of them. And this holds in some degree with regard to his writings in general. “For as the righteousness was twofold, (for he says, as touching the righteousness of the law blameless) and the faith two-fold, (for he says, from faith to faith) and the adoption two-fold, (whose is the adoption, he says) and the glory two-fold, (for if that which is done away was glorious, much more that which remaineth is glorious) and the law twofold, for he says, the law of the spirit of life hath made me free, and the service twofold, (whose is the service, he says, and serving God in the spirit) and the covenant twofold, (for I will make a new covenant with you) and the holiness twofold, and the baptism twofold, and the sacrifice twofold, and the temple twofold, and the circumcision twofold ; so also the grace was twofold ; but the first were the types, and the others the

truth\*.” He might have added so also prophecy was twofold. And many prophecies are rendered extremely intricate and obscure by writers and commentators not sufficiently adverting to these circumstances, as will be shewn more particularly in respect of our Lord’s prophecy concerning Jerusalem.

The promise and oath unto David, “ of the seed of thy body will I set on thy throne,” furnishes another remarkable instance and proof of prefiguration. David could not have limited, with any ground or even semblance of reason, the entire end and meaning of God’s solemn oath and promise to the no very uncommon nor unlikely event of being succeeded by his son. And Solomon was necessarily in his estimation, as in that of subsequent prophets, and of the church in all ages, the pledge and the precursor of the true Son of David, and the true and mystical King of Israel, “ of whose kingdom there shall be no end.”

\* ὥσπερ γὰρ ἦν δικαιοσύνη, καὶ δικαιοσύνη (κατὰ δικαιοσύνην γὰρ, φησὶ, τὴν ἐν νόμῳ γενομένην ἀμεμπτόν) καὶ πίστις καὶ πίστις (ἐκ πίστεως γὰρ, φησὶν, εἰς πίστιν) καὶ υἰοθεσία, καὶ υἰοθεσία (ὡς ἡ υἰοθεσία, φησὶ) καὶ δόξα, καὶ δόξα (εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλὰ μᾶλλον τὸ μένον ἐν δόξῃ) καὶ νόμος, καὶ νόμος (ὁ νόμος γὰρ, φησὶ, τοῦ πνεύματος τῆς ζωῆς ἡλευθερώσῃ με) καὶ λατρεία, καὶ λατρεία (ὡς ἡ λατρεία, φησὶ· καὶ πάλιν, πνευματικῇ λατρεύοντες) καὶ διαθήκη, καὶ διαθήκη (διαθησομαι γὰρ ὑμῖν διαθήκην καινὴν) καὶ ἁγιασμός καὶ ἁγιασμός, καὶ βαπτισμὸς καὶ βαπτισμὸς—καὶ θυσία καὶ θυσία, καὶ ναὸς καὶ ναὸς, καὶ περιτομή καὶ περιτομή, οὕτω καὶ χάρις καὶ χάρις· ἀλλὰ ἐκεῖνα μὲν ὡς τυπικά, τὰντα δὲ ὡς ἀληθεῖα. CHRYSOSTOM. Homil. 14. in Johannem.



Abraham and David are intimately and deeply related to, and associated with, the Gospel, and their sons were early and well known adumbrations and foretokens of the Son of God. But, what is most to our present purpose, their covenants lay the foundation, and supply the models, of the system adopted by the inspired seers, and are the authentic proofs, and the accredited standards of emblematic designation, and of typical and visible prophecy. For the prophets having always before them these solemn oaths and these important and distinguished covenants which were among the grand doctrines of their church, the chief articles of their faith, and objects of their hope, and also the principal end and aim of the Spirit of prophecy himself, who inspired them; conformed to their art and method of foreshadowing one character by another, and of figuring some remarkable future event by one which had preceded it, and somehow resembled it. And as the Messiah had been represented by David, and Solomon, and his reign and church had in like manner been foretokened by their throne and kingdom, or, in general, by the Jewish church and people, various circumstances and enemies of the former are foreshadowed by corresponding circumstances and enemies of the latter; and hence the prophetic writings often require a like literal and spiritual interpretation, and involve a corresponding double sense and completion.

## SECTION IV.

## DOUBLE SENSE.

THAT Moses and the prophets had been sent before to announce the coming of the Messiah, to prepare the ground, and lay the foundation of his truth and of his church, and to afford some feeble and precursive glimpses of the Son of righteousness, is the drift and tenour of the New Testament; they did not, therefore, teach one system of religion, and Christ and his Apostles another; the Gospel is not at variance with the Law, nor is the church of Christ different from and opposed to that of the Jews. Our Lord himself had, at an early period of his ministry, given the most public notice and positive assurance that he was not come to destroy the Law, but to fulfil it; his apostle likewise asserted of himself, and of his brethren, that, instead of subverting the Law, they established it: hence the New Testament is the Old fulfilled, the Gospel is the Law established; and Messiah's church is that of Moses purified and perfected, so far as the state of the world and the condition of human nature will admit. Whilst the Jews had, therefore, only the letter, we have the spirit; whilst they had the emblem, we have

the object ; and their church was the rude mass and the rough block, whilst ours is the perfect image and the finished statue, set out to the utmost pitch of symmetry, beauty, and adornment, that the materials will admit, or that art can bestow. It was necessary, however, that the inspired presages of the future and better religion of the Gospel should be signified in terms of the Law, and should not undermine the popular attachment to the existing religion, nor supplant their justly founded veneration for the various sacrifices and solemnities of the legal economy. Moses had been selected from amongst his brethren, in order to be elevated to the loftiest pre-eminence that had ever been enjoyed by man over his fellow ; at once the prophet, high priest, and king of the chosen people ; admitted into the immediate presence of God, to behold his glory, to speak to him face to face : never was a prophet so clearly instructed, and so brightly illuminated ; never was priest so distinctly and unequivocally acknowledged ; never was king so highly honoured. A God to Pharaoh, the Lawgiver of Israel, and the Mediator of the first Covenant ; the temporary type and representative of Messiah himself!! Dare any subsequent prophet violate what he had enjoined, or repeal what he had sanctioned, with such marked superiority and such unrivalled credibility ? The Law must, therefore, remain unchanged, and undisturbed, until a greater than



Moses, that is, Messiah himself, whom he had so singularly foretokened, should come to refine and to spiritualize it, to exalt and to perfect it. And the prophets were not, for the most part, permitted even to expound it ; and much less to change and to abrogate it. The future religion of Christ was, therefore, of necessity, clothed and adorned by them in the sumptuous drapery and gorgeous habiliments of the Jewish ritual. The church was set out in the garb of the synagogue, and was shadowed in the ordinances of its economy, and the services of its temple. And the Jews had the letter of the law, and the prophets on their side, when they believed and asserted that their religion would be perpetual and universal.

The question, therefore, whether certain prophecies have respect more particularly to the period of the Jewish church, or to that of the Christian church, is the same as whether they were designed for the type or the antitype : and whilst the literal sense and the immediate object is neither to be overlooked nor despised, we should ever keep in mind that its grand end and use must always consist in enhancing the value, and exhibiting the superiority, or in asserting the reality, and confirming the certainty, of that spiritual and true sense, and that ultimate object or completion, whereof it is in itself only the pledge and the adumbration. And it is no inconsiderable fruit and advantage of the double sense, and

of the secondary interpretation of prophecy, when it is elicited with chastised judgment and sound discretion, and under the immediate and substantial guidance of the spirit and truth of the New Testament, that thereby no prediction is suffered to be useless and unmeaning, and to fail and fall to the ground. "Seek ye out of the book of God, and see not one of them shall fail," and "not one jot nor one tittle shall pass from the law till all be fulfilled," are decisions of undoubted authority, and of constant and universal application. All prophecy must in consequence have a just and adequate accomplishment, not only without any failure of the capital object and of the principal truth, but even without any deficiency of the lesser adjuncts, and particular circumstances, duly considered and arranged in their proper time and place; which compels us, not unfrequently, to have recourse to a yet farther sense, and to more remote and perfect completion than that which is literally expressed, and to call in the aid of those instructive and affecting types and symbols, which are the familiar and the consecrated language of Moses and of the prophets: whose visions and prophecies are in many instances conceived in language too comprehensive, too solemn, and too sublime, to be compressed into the dimensions, and to be sunk down to the level of the diminutive and unimportant objects or events, with which they must be allowed, at



the same time, to be in some degree associated, and to foreshew. They must, therefore, in such cases, be deemed to be proportioned to and to correspond with that church, with which they are connected, and which they defend; and which, as it has proceeded, so it is still proceeding, from comparatively feeble light, and small beginnings, to a bright and glorious consummation; and with that one true faith and one holy religion, which they were designed to advocate and to recommend, and which, though in many respects they have been always the same, yet consist of several dispensations of truth and mercy, and of various successive and additional revelations, harmoniously combined, and concentrated in the complete and final one: or with that Providence itself whose index they are, and which they anticipate and develope, and which is obviously a progressive system, and advances slowly and orderly, in accomplishing its plans; making one object or event, however trifling and inconsiderable in itself, to originate and to complete many others of general interest and of the greatest consequence.

The Spirit and Giver of prophecy, being also the Ruler and Guide of the church, may, therefore, make the objects and events of one period to prefigure those of another, as he makes the period of the church or dispensation itself to prefigure that which was to succeed it. Being also the Author and Governor of the world, he may



make what persons, or objects, or events, he sees proper, to be the types and foretokens of others ; as he makes in nature one object or event to be the occasion or the cause of others at his pleasure. Man, indeed, can only reason by slow progress, and successive steps, and can embrace but one thing in his mind at once, and must, therefore, affix to his words that one idea, and that exclusive sense which he then and there intends ; but God is limited by no such narrowness of mind, or weakness of faculties, but embraces every thing in his all-comprehending mind at once, and can thence attach such ulterior senses to his words, and such farther and more adequate completions to his threats and promises, as he chooses ; in like manner as he produces various important future events and manifold successive valuable results by means of the most trifling and inconsiderable incidents which had preceded them. And hence the prophets being under the unerring guidance of this all-wise and all-knowing Spirit, not only denote one object by another somehow resembling it—but intermix also the properties of the one with those of the other, and proceed from the sign to the thing signified, and from the type to the anti-type, as from cause to effect, and from means to ends ; and, not unusually, are rapt in extatic vision, from the particular object or completion, to the last grand result and termination of all prophecies, and of all completions, of all causes,

and of all effects. And the powerful and lasting influence of this dexterous use, and admirable reference, of all previous visitations to the final one, and of all inferior blessings or curses to the grand and the eternal ones, must be felt and prized by all who consider it. The promised benefit, or the threatened judgment is placed before us as the pledge and prelibation of the last day itself, and as the rewards or punishments of eternity in being commenced. If God dispensed neither rewards nor punishments in this life, his providence and very being would be denied; and if he dispensed all at once, this present state of probation must come to an end. The Prophets, therefore, so foreshew them, as to convey a deep and lasting conviction of an overruling Providence, and to assert and exemplify the Divine judgment and retribution in existence and operation at present; and what is still more impressive and influential, to make those particular instances of mercy, or of wrath, the earnest and the very commencements of those rewards and punishments which shall be without measure, and without end.

In support and exemplification of these remarks, the 34th of Isaiah commences with the most solemn and sublime address and invitation to all nations, and to the whole creation, to hearken, and to learn the approaching and tremendous vengeance, which was to overtake the ungodly, and to destroy the world. It is justly



esteemed by Bishop Lowth, the most sublime and noble passage in all the prophets. Immediately, however, after this magnificent exordium, and awful denunciation, the prophet turns aside abruptly to depict the approaching ruin of Idumea. Are we then to regard the preceding grand and general summons of universal nature to listen to its foredoom, and to prepare for the event, as mere poetic ornament and rhetorical amplification? or shall we confine and fetter the general and sweeping visitation, of threatened wrath and malediction, to the single and inconsiderable event, of the subversion of a small state, and the extinction of a petty tribe? In this case the truth of inspiration, and the character and veracity of the prophet, will hardly be maintained, and he will with difficulty escape the severe and just imputation of wild extravagance, and of pompous rhodomontade: *nascitur ridiculus mus!* Or shall we regard it, with the Jews, as the forged and forced name of their great and future enemy, who is no way related to that country or to its inhabitants, but who shall be in some way the object and completion of the prophecy, which thereby becomes so bewildered and uncertain, so unintelligible or unmeaning, as to discourage our inquiries, and to baffle our researches? But if it is made to bear a close and strict analogy to the two great models and prototypes of prophecy already considered, and to refer to Christ's second



advent, as they had referred more immediately to his first advent, and if the ruin of Idumea be regarded as the heaven-appointed sign of future wrath, and the solemn and standing pledge and assurance of the last general catastrophe, the grandeur of the awful and universal summons is neither destroyed, nor even impaired, and the fact now undoubted and notorious of the destruction of Idumea, is God's own earnest and security of the future dissolution of nature, and of the final punishment of the ungodly. Another and a somewhat farther view will be taken of Idumea at the close of this section; which will be in perfect union and consistence with the present. But that St. Peter interpreted the prophecy as bearing upon the general judgment, and as having some more important object and completion than merely the ruin of Idumea, may be obviously inferred from what he seems to have borrowed from it, that "the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up, and all things shall be dissolved." And the same or similar reasonings will apply to other prophecies, where previous and particular visitations are proposed to us as the omens and precursors of the last and general judgment, and of the end of the world.

The celebrated vision of "dry bones," in the 37th chapter of Ezekiel, must also be interpreted agreeably to the general principles of typical de-

signation, and to the usual rules and method of the hieroglyphic art, so skilfully and admirably practised by the prophets. It is indeed clear from the vision or prophecy itself, that it must be understood primarily and literally of the return of the Jews from Babylon. "These bones are the whole house of Israel; behold they say our bones are dried up and we are cut off from our parts," and, besides, Ezra, (ix. 8.) calls that return expressly "a reviving \*;" by which, therefore, the vision or prophecy was in some degree fulfilled. But that sublime and magnificent prophecy is conceived in language and manner too general and unlimited, and too grand and solemn, to admit of its being contracted and degraded to the exclusive and inferior object, and to the particular and comparatively insignificant event of the return of the fragment of the Jewish captivity from Babylon; which, instead of being the whole house of Israel, as mentioned by the prophet, amounted to but forty-five or fifty thousand of them; as may be seen in Ezra †. And it is evident that the return of this small remnant, however it may have contributed to preserve the semblance of the Jewish nation, and of an independent people, and thereby to complete the pro-

\* ζωοποιησις.

† See also Prideaux and Lightfoot, who quote the Jewish proverb, that "the bran only returned whilst the flour remained behind."



mises to the fathers by the prophets, yet restored little more than the name and the shadow of the Jewish state and independence: and those who did return were almost as much as ever the thralls and vassals of the kings of Persia, being subject to a governor or Tirshathah of his appointment, and being after the fall of the Persian empire under the dominion and oppression of the Grecian and Egyptian monarchs, and, last of all, of the Romans. Their return from Babylon, however, was undoubtedly intended and included in the resurrection of dry bones, as Isaiah was in the Abrahamic promise, and as Solomon was in the promise and oath unto David. But to restrict and to fetter it to that return exclusively, would be virtually to limit the entire sense and object of the Abrahamic covenant to Isaac, and of David's covenant to the son of Bathsheba, and the threatened ruin and conflagration of the world in Isaiah to the destruction of Idumea. But if Abraham saw Christ's day and was glad, rejoicing in Isaac as the destined pledge and harbinger of his great and future Son; if David likewise expected a more distinguished and glorious heir and successor to his throne than the son of Uriah's wife; then Ezekiel too, in this vision, must have had a corresponding mind and meaning, and therefore adopted the same sacred and dexterous method of figurative designation and of emblematic prophecy. As indeed the lamp of inspiration is found conti-



nually to brighten, and more clearly and strongly to illumine each successive dispensation of truth and mercy, and each later period of the church and of the world. Ezekiel's resurrection must be a more distinct and detailed forenotice of future blessings, and a more exact and complete filling up of that picture of the resurrection and glory of Messiah's church, whereof Abraham and David had but the sketch and the outline, and which, notwithstanding, we are assured by St. Paul, that they believed and expected, though they had only seen them in the distance, and contemplated them but obscurely and indistinctly. The whole house of the literal Israel never returned from Babylon : the ten tribes, and even the great majority of the other two, preferred the land of their captivity. Nor was David nor his posterity "their king and their prince for ever," except for some short time and in some very partial and imperfect sense, and merely as a type and pledge of the future and true sense. If therefore there be any truth and solidity in St. Peter's conclusion, that the prophecy of David's flesh not seeing corruption, being incomplete in the patriarch himself, must have had its completion in the spiritual and true David ; the same true David must also have been foreseen and foresignified in this vision or prophecy ; who is alone the Prince and Shepherd of Israel, and under whom alone it could be verified and realized in all its fulness and in all its

extent; and under whom alone the covenant of peace, the everlasting covenant \*, could be made, and the sanctuary of God set up in the midst of his people for evermore. And the return from Babylon is made on this occasion, as on many others, the adumbration and the assurance of the resurrection of Messiah's church from persecution and calamity, and aptly foretokened the deliverance of his afflicted and oppressed members and followers from the death and grave of bondage and of wrong, from the faggot and the axe, and from all the cruel and unparalleled sufferings and butcheries instigated by diabolical malice, and inflicted by Roman governors and heathen persecutors. By the vision, therefore, was emblematically pre-signified the miraculous restoration of the church of God, after a long night and death of depression and of woe, to both spiritual and temporal peace and happiness, together with its ultimate extension, and its secure and permanent establishment in the world: as has been witnessed for many ages past, so far above all human means, and so far beyond all finite foresight, as to be a suitable prelibation and precursor of the general resurrection itself, and to bear its name and character in prophetic vision, so as to be sometimes mistaken for it, and confounded with it. And we have in this a remarkable proof, and pregnant instance of

\* See the latter verses of the chapter.



what Lord Bacon calls ‘*scalas complementi*,’ or the progressive and germinant completion of prophecy; the same vision or prediction admitting in successive ages a more adequate sense, and a more true and satisfactory completion. As is indeed neither unreasonable nor unnatural, but might be justly expected from the unlimited range of Divine wisdom, and the all-pervading glance and ken of infinite prescience; reaching unto all distant events and penetrating into all future times, and therefore embracing all things at once, and foreshowing many things together, and one object or event by another; as he makes in nature one object or event to influence or to produce another when he pleases. The Infinite Mind being too vast and comprehensive for single events, or all events put together; whilst our finite minds are too narrow and contracted for even the isolated facts, and the simple and detached events with which they have to do. The Jews are said to have inhibited their youth from reading the prophecies of Ezekiel, till they had arrived at the age of the priesthood, or of thirty years; whereby they strongly marked their settled conviction of their deep and recondite import. And, agreeably thereto, we know that they did not consider the return from Babylon to be solely or even principally announced and designed by the vision of dry bones, but expected from it another and a better resurrection, when Abraham



himself and his seed, the whole house of Israel, should actually and really arise from the dead, to enjoy the earthly promise, and a millenary happiness in Canaan; when the third temple, after Ezekiel's model, should be built by Messiah the son of Joseph, by whom they are to be planted in their own land, and to enjoy all possible prosperity, until they shall be invaded and their Messiah slain by Gog. This notion and tradition of the Jews proves that even in their opinion the temple of Zerubbabel was not that of Ezekiel's prophecies; and in respect of some of the Jewish comments and traditions we may with great justice and propriety adopt the words of Vitringa: "I read nothing absurd here, if you only transfer what is said to the state of the people of the true Messiah\*;" and the just sense and completion of this important allegory and tradition, will be considered and evinced in a subsequent section.

But some of the Jewish notions, which could only be true in the typical sense and use of language, and which are entirely founded in the literal exposition of the figurative descriptions, and emblematic representations, of the visions and parables of the prophets, have been borrowed by Christians, and transferred to the thousand years and first resurrection of the Apocalypse.

\* Nihil hic absurdi lego, modo transferas quæ hic dicuntur ad statum populi veri Messiae.

And these writers, confounding the hieroglyphic with the object, the letter with the spirit, and the type with the antitype—that error of the Jews, so frequent in theology,—and applying the symbols and adumbrations of the prophetic writings, borrowed from the temporal covenant and condition of the ancient church, to the more spiritual covenant and condition of the Christian church, without due caution, and the necessary distinction, have almost exceeded the Rabbis themselves in extravagant notions of the millennium : and have indulged in most unfounded and fanciful anticipations of the glories of the temporal and personal reign of the disembodied saints, and even of the Messiah himself upon *this* earth. These opinions and expositions, however, whether of the ancient Chiliasts, or Modern MILLENARIANS, resting barely upon the types and symbols of former dispensations, and upon the emblems and imagery of prophetic language, have been justly disapproved and rejected by the more sober and intelligent of all times and of all parties, and in general by the church in all ages ; which has never recognised any future and personal coming of its Head and Lord, except that at the last day in the clouds of heaven, to judge the quick and the dead. They are, moreover, directly opposed to and inconsistent with the public and solemn decision and notification of St. Peter, in his sermon expressly addressed to the Jewish nation, and



even in the Jewish temple: "Whom the heavens must receive until the times of the restitution of all things;" that is, until the last day, and the end of the world: which utterly precludes any bodily and visible descent from the throne of his glory in heaven, until "he shall be revealed with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel;" "when the Lord himself will descend with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, and they which remain shall be caught up together with them in the clouds, to meet the Lord in the air;" and when Messiah will indeed "restore all things," or "make all things new." But if the saints were to be visibly and literally resuscitated from their graves before that period, it would appear that he must also, for the same reason, descend to reside along with them, contrary to his apostles' solemn assertion and public declaration, and also to his own, that his coming will be "as the lightening cometh out of the East and shineth unto the west \*," and therefore will be sudden, universally visible, terrific, and overpowering, "every eye shall see him, and all the kindreds of the earth shall wail because of him." And this sign and mark of his second and last advent, it has been justly observed, "was given by

\* St. Matthew xxiv.



himself for the express purpose of preventing all error, and removing all misconception respecting it, and to guard his disciples against the fraud and machinations of Antichrist, who was to come after him, assuming his name and character, and affecting the offices and dignity of the priest and the prophet, in order to impose upon the ignorant and the unwary, and to mislead and enslave the world \*."

But that the first resurrection of the Apocalypse should indicate the future visible and public deliverance of the Christian church from heathen hostility and universal persecution, cannot, or at least should not, seem strange to those who, with great justice and propriety, interpret Ezekiel's resurrection to foreshow the deliverance and return of the Jews from Babylon. The one being a real and complete deliverance and resurrection; whereas the other was only shadowy and imperfect; as far inferior to the miraculous and momentous triumph of the church over paganism, and the public recognition and establishment of Christianity, as the Jewish state was inferior to the Roman empire, and the law was less spiritual and glorious than the Gospel. Ezekiel's resurrection differs from that of St. John, in that it betokens and involves both resurrections, and typifies that

\* See also Whitby on the Millennium, who, without showing exactly what it is, has in a great degree succeeded in showing what it is not.

of the Catholic church by the previous and partial deliverance of the Jewish church ; but St. John's resurrection solely regards the church of Christ, and its victory over heathenism ; the literal and primary completion which concerned the Jews having been long since past ; as appears, moreover, from Satan being bound for the space of 1000 years, that he might not deceive the nations or the Gentiles \*, who, therefore, were turned by means of the Gospel "from darkness to light, and from the power of Satan to God." And this event must have preceded the great Mahometan delusion and apostasy, when Satan was again loosed out of prison, and permitted to blind and to deceive those same nations or Gentiles once more, which had been delivered from him by Christianity, when he had been seen by our blessed Lord to fall like lightening from heaven ; that is, from visible power and authority in the world. And hence, by *τας ψυχας των πεπελεκισμενων*, which are translated, *souls of them that were beheaded*, and which St. John saw in his xxth chapter, are probably meant—not the souls but the *bodies* of the beheaded, that is, of the suffering saints and martyrs, the dry bones of Ezekiel : *ψυχη* is used by the Septuagint to signify a carcass or dead body ; and all Christians had been, for three centuries, in a political sense, and conformably to

\* *ινα μη πλανηση τα εθνη.*



the symbolical language of the prophets, dead bodies, mere carcases laid in the grave and buried in the earth, without hope or comfort, and deprived of all visible aid and of all earthly influence and authority ; and were preserved from being dead bodies in fact, merely by the tender mercy and watchful care of a gracious and paternal Providence. Isaac had been three days slain in the fixed and unalterable purpose of his father : and these saints had been martyred in the malignant and bloody decrees of their heathen rulers and inhuman persecutors, and also in their own firm and immoveable determination of not counting their lives dear unto them, and of loving Christ unto death. As the death, therefore, of the saints, or of the church, was political and emblematical, so was also the resurrection ; and both are illustrated by the death which the Psalmist states himself to endure in the lxxxviii<sup>th</sup> Psalm—“ Free among the dead, like unto them that are wounded and lie in the grave, thou hast laid me in the lowest pit, in a place of darkness, and in the deep.” And “ I am forgotten as a dead man out of mind,” in the xxxist Psalm. Resurrection from this state, like the state itself, was obviously temporal and temporary, and could be neither spiritual nor eternal in the Apocalypse, any more than in the Psalms : else Gog and Magog, or the Turks, as will be shewn in a subsequent section, after the 1000 years, could not have come to com-



pass their camp, and to take their city as they have indeed done. And the very name of the first resurrection intimated that it was partial and subordinate to the last and general resurrection, and was only a type and token of it: and the first resurrection bears the same or a similar proportion to the second and the ultimate resurrection, that Messiah's visible church on earth, which it concerns, bears to his invisible church in heaven, which the other chiefly concerns: the visible church of Christ is called "the world to come" and "the kingdom of heaven," and is an emblem and pledge of it; so the visible and temporal resurrection and glory of that church are the types, the prelibations, and the assurances of the last general resurrection of the saints, and of the eternal glory of the whole church of the redeemed.

The double sense of Ezekiel's resurrection is confirmed by a corresponding double sense of his following chapters, as will be shewn in its proper place with respect to Gog: and is now to be shewn with respect to his temple; his city and his division of the lands to the tribes of Israel, and with respect to those tribes themselves. Whatever might have been that prophet's design in his particular and elaborate description of his temple, for the purpose of encouraging the Jews to rebuild their temple, and of directing them in their operations, it must be allowed to have but little, if any, connexion with the execution; and what-

ever were the obstructions, whether of Tobiah, or Sanballat, or of others, that the second temple was not constructed after Ezekiel's model, is asserted by the Jews. It was, indeed, so far inferior, not only to the prophet's temple, but even to that of Solomon, as to excite the liveliest sensations of grief and regret in those who compared them together. The accounts too of the Mosaic tabernacle and of the first temple are so precise, so detailed, and so diffusive in the preceding Scriptures, that the builders could be at no loss for a model, and in no want of directions ; nor does it appear that they took any notice of Ezekiel's temple, which seems to have been expressly declared by himself, and to have been in consequence of that declaration, generally understood by the Jews, to be an hieroglyphical or figurative temple. The prophet was carried away to a very high mountain, and saw in the visions of God, not a city, but, as it were, the frame of a city ; it was therefore an emblematic and spiritual city and temple which he saw. The ten tribes did not return, nor did the glory of the Lord re-enter and re-occupy the second temple ; being one of those five things, in which it was inferior to the first temple. Nor did " waters flow out of it from the dead sea to the great sea," nor did " all trees grow for meat whose leaf shall not fade, neither shall their fruit be consumed to bring forth fruit according to his months : " besides, the strangers



were to have their inheritances without any distinction in the several tribes of the children of Israel, according to the prophet ; which certainly did not take place under Nehemiah and Ezra, who, on the contrary, carefully separated the mixed multitude from the true seed of Israel. Shall we then, with Grotius, contend, solely, or at least chiefly, for an immediate and literal temple, and afterwards conclude with Eichhorn, in the true spirit of modern German theology, that the great plan of Ezekiel was at once destroyed ! Though we admit the premises, we must deny the conclusion ; for if Ezekiel was a prophet, then his plan could not be destroyed, but must sooner or later be accomplished. Michaelis is more sober and more safe in asserting that “ it is not the temple of Zerubbabel, nor the division of the lands, nor the governors, that we find to the end of the Persian empire.” Not only the temple indeed, and the city, but the whole Jewish state, after the return from Babylon, seems to have been providentially and designedly inferior to that under David and Solomon, in order that it might be deemed barely typical and preparatory to something better yet to come, and that the pious Jews might look beyond it, to that true and spiritual temple and city of God, and to that true church and kingdom of Israel, which Messiah was shortly to erect and to establish, according to the types and shadows of the law of



Moses, and to the visions and models of the prophets, and particularly to those of Ezeziel. And as Zerubbabel was a chosen type of Christ, so much so indeed that his name is one of the names of the Messiah, so Zerubbabel's temple was a special and distinguished type of Messiah's temple or church ; which is also ultimately and spiritually that of Ezekiel ; for that prophet adds to his temple and to its forms and services, the primeval and patriarchal symbols and sacraments of *grace* and of immortality ; the tree of life, with its leaves and fruits, and the river of Paradise, in order to combine together the paradisiacal and the Mosaic types and elements of life and immortality, and the earliest and latest signs and emblems of grace and glory ; and thereby to furnish the most finished draught and perfect resemblance of the true house and temple of God, which had been prepared from the beginning, and which is Messiah's church, visible and invisible, militant and triumphant, in earth and in heaven.

It is said to have been first observed by Bochart, that the temple of Jerusalem is never called the temple or house of God in the Scriptures, after the death of Christ. He himself, indeed, before his passion, had distinctly intimated, that it was no longer peculiarly and emphatically *his house* : " Your house is left unto you desolate." It had, therefore, ceased to be his house, and was now deserted by him and devoted to destruction : the

barren fig-tree was now cursed, and no more fruit was to grow on it for ever. The temple was, notwithstanding, suffered to continue some time longer, together with its worship and sacrifices, though not of the same use or value as before; for why should they regard the sign as formerly, when they had now the thing signified; or why attach the same value to the shadow, when they had the body and the substance? But it still, however, served the important purpose of being the source and centre of attraction and of rendezvous for the Jews, in order to their hearing the preaching of the Apostles, and coming to the knowledge of the truth. And when this object had been attained, so far as infinite wisdom and mercy judged suitable and expedient, the awful notice of absolute and irrecoverable desolation was given, as recorded by Josephus. The brazen door of the temple, which thirty men could hardly move, opened of itself, and a voice more than human was heard to say, "Let us depart from hence \*." In and by the death of Christ, the foundation of the true temple of God was laid in Zion, and the stone which the builders had rejected became the head-stone of the corner. The allwise and almighty Architect began then openly and visibly to build Ezekiel's temple, which is infinitely superior to that of Solomon, or of Zerub-

\* μεταβαλινωμεν εντευθεν.



babel, "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, to be an habitation of God through the Spirit." The true sacrifice was not offered in the Jewish temple, nor even in the Jewish city; Christ suffered not only without the temple, but also without the gate. The altar, consequently, on which the LAMB of God was sacrificed was not that of the Jewish church and nation, but of the universal church, and of the world, of which they were the adumbrations and the precursors. In future, therefore, all the peculiar and superior local sanctity of the temple was forfeited, and for ever abolished. And as the Lamb had been slain before the foundation of the world, so had his temple been planned and his kingdom been founded and prepared from the beginning. Messiah's church or kingdom is the kingdom of God, and of heaven, so often mentioned in the Gospels; and it is sometimes called heaven itself; and, indeed, justly; for, as God dwells in his temple or church, it must be heaven, as the residence of the prince constitutes the court and fixes the palace. The general design and use of the tabernacle or temple to be a resemblance and adumbration of this greater and better tabernacle, and of this future and heavenly temple, was not altogether unknown to the Jews, who had also some imperfect conception of the peculiar signification, and distinct intendment of the outward and of the



inward sanctuary, which composed it. According to Josephus the first tabernacle, or the outward sanctuary, signifies the earth and the sea \*, or the material world. Whilst the second tabernacle, or the inward sanctuary, “was as heaven to God †,” and Philo observed, that it was “symbolically things spiritual ‡,” and therefore in the Epistle to the Hebrews, their design and signification are not so much explained, as supposed already known, and the outward or first tabernacle is called “the worldly sanctuary §,” that is, which betokened the church of this world, or Messiah’s church on earth; and the second tabernacle, or the inward sanctuary, or holy of holies, is called “the figure of the true sanctuary ||,” or holy of holies, that is, of heaven itself. And from thence the vast superiority of the great Christian High Priest, over the Jewish high priest, is clearly and abundantly evinced: the one passed only once a year through the outward into the inward or inner sanctuary, which were but shadows; whilst the true High Priest passed once for all through that which the first sanctuary had shadowed—that is, the church of this world, on whose altar he had been offered, and for which he had suffered, and of which he is

\* την γην και την θαλασσην αποσημαινει.

† ως ουρανός ειη τῷ θεῷ.

‡ τα αὐτὰ ἀπερ εἰσι συμβολικῶς νοητά.

§ το ἅγιον κοσμικόν.

|| ἀντίτυπα τῶν ἀληθινῶν. scil. ἁγίων.

at once the High Priest and the Sacrifice—into the true sanctuary, or the church in heaven itself, of which two sanctuaries, or churches, his flesh was the veil of separation: because, when the veil was lifted up, the inner sanctuary or the holy of holies was seen, and when Christ was lifted up the kingdom of heaven was opened to all believers, and became in some degree visible and accessible to them.

It is observed by St. Gregory Nazianzen, that the Mosaic tabernacle was the figure of the whole world \*, and St. Chrysostom says of Solomon, “he constructs the temple to be a resemblance of the whole world, both sensible or material, and spiritual or intellectual †.” Both those fathers would have been, perhaps, more correct if they had said, *of the whole church*, instead of the whole world. Jerusalem had been, in like manner, the constant and sacred adumbration of the same holy and universal church in heaven and earth, which is therefore called “the Jerusalem which is above,” “the heavenly Jerusalem,” and “the new Jerusalem;” and which is also the city so long before promised and pledged to Abraham, who, we are assured, had looked for this city of the apostles and prophets both on earth and in heaven; whose builder and maker is God. That

\* κόσμον παντος αντιτυπον την Μωσεως σκηνην.

† ποιείται τον ναον προς την εικονα του κοσμου παντος, του τεισθου και νοητου.

Ezekiel meant this heavenly city is an interpretation and tradition among the Jews\*: and as Jerusalem consisted of the upper and lower city, it was thereby a more exact and suitable type of the same true and heavenly city, which is also composed of an upper and lower city:—grace is glory begun, and glory is grace perfected and consummated. The church militant is not merely a type of the church triumphant, it is a part of it, it is the entrance into it, and the ante-chamber of it: they both together constitute one and the same house and city of God: they have the same Lord and Master; they have the same mind and spirit, the same hopes and joys, and differ from each other not in kind but in degree. Nor is it possible to determine at all times which of those churches is more particularly pointed out and referred to in the Scriptures, nor what character and circumstances are to be understood exclusively of the one, and what of the other. We know, indeed, that death divides them; but death is now only a sleep—the veil separates them, but it is quite thin and fragile, and consists merely of flesh and blood, and may help to distinguish them, but by no means to sever them; and that part which is wholly invisible and spiritual is infinitely greater and better, and infinitely more important and glorious, than

\* See Schoettgen, de Hieros. Cœlest.



that which is visible and material or corporeal \*. Messiah, together with this city or church, had been, as already shewn, promised and foretold to Abraham, through whose great and future Son, of whom Isaac was the type and pledge, all the families of the earth should be blessed, and who was to have the heathen for his inheritance, and the utmost parts of the earth for his possession. The land of Canaan likewise was constituted the type and prelibation of things future and invisible, viz. of the land which was to be occupied or inherited by the true Isaac, or Messiah's church and people ; that is, as they were to fill the whole earth and to consist of all nations, it was the type and earnest of this world, and in it of the next. And in reference to this covenant with Abraham, and as a memorial of it, the promised land was called with peculiar emphasis and propriety, "the land," "the earth," "the world †;" it was then to the world what the Roman empire became afterwards, and which was also called *οικουμένη*, "the earth," "the world," and was the world in

\* The beautiful lines of Waller on this subject must be felt and admired by all who read them :

"The church triumphant and the church below

In songs of praise their present union show ;

Their joys are full, our expectation long,

In life we differ, but we join in song :

Angels and we assisted by this art

May sing together, though we dwell apart."

† אֶרֶץ aretz, *οικουμένη* γη, terra.

type : and indeed, in true worth and importance, it contained the church and the people of God, who were “ the salt of the earth,” and “ the light of the world.” And, therefore, when the Most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel ; and no other people nor country was deemed worthy of being named or noticed in Scripture, unless in so far as it was somehow connected with it in friendship, or opposed to it in hostility. And how Abraham himself personally and literally inherited this whole land, and in it, typically, the whole world, has been already considered. Hence he is in this sense also styled by St. Paul “ the heir of the world \*.” And all his seed, the followers of his faith and obedience in every age inherit the world as he did, not literally, but typically. “ All are theirs, whether Paul or Apollos, or Cephas, or the WORLD, or life or death, all are theirs †.” Isaac was the immediate and literal heir, and was to inherit the land “ from the river of Egypt to the great river, the river Euphrates ;” which was verified in and by David and Solomon, who reigned over the kings from the river Euphrates to the river of Egypt, and thereby typically over the whole world. In David’s covenant, Solomon was to have dominion

\* Romans iv.

† 1 Cor. iii.



“from sea to sea,” and “from the river to the ends of the earth;” whereby that of Abraham was renewed and confirmed; and is again repeated in Zachariah, as not belonging to the literal Solomon, except in this imperfect sense, who was now long dead, but to the true and spiritual son of Abraham and of David, who was to be indeed heir of all things, not partially, nor typically, like Isaac or Solomon, but to the utmost extent, and in the strictest sense, and to have dominion “from one sea to another, and from the flood to the world’s end.” And hence Ezekiel in his last chapters hieroglyphically and enigmatically confirms and completes the covenants and oaths made unto Abraham and David, and denotes by the tribes and people of Israel what St. Paul and St. John denote by them, viz. the Israel of God, the Catholic church; and agreeably hereunto in his division of the land, the stranger inherited his portion or lot equally with the natural and true-born Israelites, which could only take place under the Gospel. And to each of the tribes so mixed and so constituted, he assigns their lots or inheritances of the promised land, bounded by regular and parallel lines, and in continued series and unbroken superficial measure and extent, quite across the whole land, from the Mediterranean Sea, or the great sea, to the Jordan and the Dead Sea, that is, the whole earth, “from one sea to another, and from the flood to the world’s end.”



The prophet exhibits in this manner, in the visions of God and in prophetic perspective, the happy and glorious extension and establishment of the church throughout the world, whereby the Gospel shall be preached in all nations, and all the families of the earth shall call him blessed, and see the salvation of God. And it is obvious that all this is done for the purpose of adumbrating and foretokening still better promises, and yet greater and richer blessings, in the ultimate and eternal inheritance of the true and heavenly land of everlasting life and glory; according to the intimation to Daniel, that he should "stand in his lot at the end of the days;" when "the people will be all righteous, and inherit the land for ever." Ezekiel's land and city are hence the same which had been covenanted and secured to Abraham and his seed, both on earth and in heaven, and the gates of his city are like those of the Apocalypse, which indeed takes up and illustrates his visions, twelve for the twelve tribes of Israel, and each one pearl, its walls are jasper, and its streets are gold, and its name is JEHOVAH SHAMMAL, *the Lord is there*; for he dwells there in all his grace and in all his glory; and without it are "the carcasses of the men that have transgressed, whose worm dieth not, and whose fire is not quenched." "Without are dogs, and whores and whoremongers, and whatsoever loveth and maketh a lie." And St. John gives the New Testament sense, and

the true and spiritual design and application of what Ezekiel had couched under the types and parables of the first covenant.

The subsequent prophets, therefore, adopt the typical method and language, and continue the emblematic art and designations of the Abrahamic covenant, and of the early promises, and present to us the full-length draught and the finished picture of what the Patriarchs had indeed the firm conviction, and the earnest, ardent, longing desire and expectation, but saw only in the sketch and the distance. The literal Jews are hence no more to say to themselves, "we have Abraham to our father;" God has, indeed, of the stones, raised up children to Abraham, and they henceforth, by our Lord's own decision, and they ONLY "are the children of Abraham, who do the works of Abraham," and "if they had believed Moses they would also have believed Christ, for he wrote of him." They can, therefore, no longer claim by blood, or by descent, to be the sons of God, and the heirs of the promises. Nor let us permit the veil, which intercepts the light and obscures the vision of the literal seed of Abraham and of Israel, when Moses and the prophets are read, and which is done away in and by Christ, to conceal from us the genuine sense of Scripture, and the true and legitimate object and completion of prophecy. "There is now neither Jew nor Greek, neither bond nor free, neither male nor female, for all



are one in Christ, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And all others say they are Jews and are not, but the synagogue of Satan \*, "for he is not a Jew who is one outwardly, and circumcision is that of the heart in the spirit, and not in the letter." The ties which unite mind to mind are infinitely closer and stronger than those of blood; moral union and religious friendship have greater weight and influence on virtuous minds than the affinities of nature, and the associations of life. The disciples of the prophets were called their sons, though they were neither connected with them by nature, nor united to them by interest; the true sons of Abraham, therefore, by both reason and Scripture, are the followers of his faith and obedience, compared with whom, his literal seed are Ishmael, the sons of the bond-woman and not Isaac, the sons of the free-woman; they are *Esau*, who sold his birth-right, and is therefore hated, and not *Jacob*, who purchased it, and is therefore loved. They are *Israel* after the flesh, and not the *Israel* of God. They are, in fine, *Israel* to whom "blindness in part" has happened, and not *Israel* "who seeth God and


\* The Greek comment of Andreas Cæsariensis on this text, is written in the true sense and spirit of our Lord's answer to the Jews, and of his Apostles' interpretation, *οὐκ οὐν Ἰουδαῖοι οὐτε Ἰσραὴλ οἱ ἐν ἀπιστίᾳ ἐμμένοντες*, "they are therefore neither Jews nor Israel who persist in unbelief."



knoweth God." And these spiritual and true Israelites, in the usual and consecrated language of the prophets, are the holy people of God, and occupy as ever the holy land, and the pleasant land; they dwell in the holy city of Jerusalem, in the holy mount of Sion, or in the mountains of Israel: and who these holy people and this Israel are, St. Paul will tell us; "Beware of dogs, beware of evil workers, beware of the concision; for we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and put no confidence in the flesh." The twelve tribes of Israel are, agreeably to this sense and interpretation, represented by the prophets as completely organized and marshalled, as in the journey through the wilderness to Canaan, and to endure in the latter times, or under the Gospel dispensation, the afflictions and calamities of the former Israel and the ancient church. They are once more by cruel bondage and wrongs compelled to take refuge in the wilderness, from the face of another Pharaoh or serpent. A remnant of them is afterwards led captive to Babylon, and endures there greater hardships and calamities than before; their city is trodden down by Gentiles, their temple is profaned by idols, and in their holy of holies "the abomination of desolation" is set up.

If we consent to adopt that import and exposition which the covenants and promises to the Patriarchs require and exemplify, and which the

New Testament has suggested and sanctioned, the design of prophecy is rendered simple and uniform, and its sense and completion distinct and indisputable; the Catholic church is the body, whereof that of Israel was only the shadow, and supplies the true key, the just sense, and the adequate object and completion of the law and the prophets. But prophecies which concern it, from its great enlargement, spiritual nature, and indefinite construction, must necessarily be more spiritual and general, more abstract and intellectual than those which concerned the religion and the church of the Jews; and they are suited to the more spiritual constitution and character of that religion and of that church with which they are associated, and which they defend; to the mental conflict in which they are engaged, and to the more refined disputants and more subtle and intellectual enemies of truth and righteousness, against whom they are designed and provided. And their typical investment and vivid material colouring, their reference to the past, and at the same time their prefiguration of the future, conspire together to perplex the reader, to obscure the prophecy \*.



The principles of this section, soberly and justly applied, will serve to elucidate the celebrated

\* For the general doctrine of types, see Glassii *Philologia*



prophecy of our Lord, concerning the destruction of Jerusalem, and to disentangle it from that great confusion and perplexity in which it has been generally found, and confessed to be involved, and in respect of which Doddridge truly observes, that, "parts of it have been admirably illustrated by many learned commentators, but the whole scope and connexion of it by none." Some of whom have contended for an exclusively literal interpretation throughout: as Dr. S. Clarke; or at least to the 36th verse, as Grotius, Hammond, Whitby; whilst others have conceived some obscure reference to the end of the world, of which the destruction of the Jewish capital is made somehow the type. But they do not shew any natural and intermediate link to unite them, in order to account for the close and intimate combination of those two events, which seems to pervade and to perplex the prophecy; and, forget-

Sacra, Chandler's Defence, Vitringa's Preface to Isaiah, Mac-knight's Eighth Essay, Waterland's Preface to Scripture Vindicated, Lowth on Ezekiel, Bishop Lowth's Eleventh and Twelfth Prelections, Horne's Preface to his Psalms.

One of the best sustained typical prophecies is perhaps the viiith Psalm, which seems at first sight to indicate nothing more than the dominion of man over the world around him: St. Paul however teaches us in more places than one, that it is entirely typical, and that it foreshadows the victory and dominion of the second Adam, including always his members and brethren the church, over the devil, and sin, and death, and ultimately over the future and eternal world.



ting the true method of typical exposition, which consists in employing the primary sense to explain or to confirm that which is secondary and remote, greatly embarrass both themselves and their readers, in order to distinguish the different senses and subjects into the different portions of the text, and to determine the verses which are to be understood of the city of the Jews, as contrasted with those which are to be referred to the end of the world. But we should recollect that the prophecy was delivered to Jews, who had been accustomed to the allegorical manner and the figurative language of the Law and the Prophets, and who had been taught by them to believe that their religion would be generally received and adopted by the Gentiles, and be triumphantly and indefectibly established upon earth; which was doubtless to be the case, and has been the case for many centuries; but not exactly as they then understood it and expected it. And from their question, "When shall these things be, and what shall be the sign of thy coming and of the end of the world?" it appears clearly that they considered the ruin of the temple and city of Jerusalem, and the end of the world, to be equivalent and synchronous events. The Prince of prophets does not undeceive them immediately and at once in this case, any more than in many others, until after his ascension, and the sending to them of the Holy Ghost: before which

time they had, as appears from the Acts, believed and expected that the Gentiles, who were to be converted as the prophets had foretold, must be circumcised and keep the Law of Moses in all its strictness and severity. He, therefore, adopts the established typical system and the emblematic art and practice of his own prophets and precursors, in order to answer their question, which was indeed derived from the double object and sense of prophecy, and to which, therefore, that sense was best adapted to reply, under the existing circumstances of the disciples who had proposed it. Hence, he answers their question, not exactly as they had understood it, but as it was in itself, and as it required to be answered, not merely for the instruction of themselves, but also of all future ages to the end of the world. And being the minister of the circumcision whilst upon earth, he envelopes in the consecrated figures and the symbolical designations of the prophets, the fates and fortunes of the shadow and of the substance, of the type and the antitype, of the religion and church of the Jews, and of his own religion and church, which he now in person sets out, as he had done before, by his messengers the prophets, in the prophetic mystery and typical integument of the temple and city of Jerusalem, and thereby adopts the double sense, in order to declare, at one and the same time, the corresponding final destinies of the literal city, or of the Jerusalem



that then was; and which was, in fact, the Jewish church, and of the spiritual and true city, that is, of the heavenly Jerusalem, or the Christian church, which is to be ultimately established in all parts of the earth, and to be co-extensive with it; and, therefore, its destruction will be that of the earth itself. And his coming to destroy the earthly city is in the same way constituted the type and token of his coming to destroy the mystical city, the catholic church. And the signs of the one in like manner resemble those of the other. If the double sense of prophecy had not been observed and continued throughout, and the various events and circumstances of the one coming, had not been made the types and pledges of the other and the last coming, he could not have said with any shadow of truth and justice, that, "this generation shall not pass till ALL these things be fulfilled;" which public and sweeping declaration, admitting neither evasion nor exception, is carefully repeated in the three Evangelists who relate the prophecy, and was NOT fulfilled except in the shadowy and the imperfect sense, by the destruction of the Jewish capital. His first coming, consequently, had the same or similar effects upon the literal and earthly city which his second coming will have upon the mystical and heavenly city, "the Jerusalem which is above, and is free, and the mother of us all." The one, or the Jewish church, was succeeded and



superseded by the other, or the catholic church ; and that church will itself be succeeded and superseded by the church actually and locally in heaven, or the eternal church. The Jewish church had been of divine original, and could boast of its sacred constitution, its inspired laws and founder, equally with that of Christ, and differed from it in these respects, not in kind, but in degree : yet it became at last grievously corrupt, degenerate, and even abominable. It was “ the barren fig-tree,” and “ no more fruit was to grow on it henceforth for ever,” and it is distinctly intimated that the Christian church will also become in like manner, and in many respects, a barren fig-tree, and will cast its unripe figs to the ground. The Jewish church had become a carcase, and the Roman eagles were to be gathered together in order to pounce upon their prey, and to devour it. The Christian church will, in the same way, and in a great degree, become a carcase ; and, as it approximates to the world in size, and in extent, will also, in many respects, though not universally, but with considerable and honourable exceptions, approximate to it also in temper and spirit. For, “ when the Son of Man cometh shall he find faith upon the earth ?” And, therefore, when the Gospel shall be preached in all nations, it will be for a testimony against them, and “ then cometh the end, and all the tribes of the earth shall mourn because of Him,

who cometh in the clouds of heaven" with his eagles to destroy the carcase of his church ; that is, with his heavenly church of saints and angels, of whom, as will be shewn in a future section, the eagle is the sacred emblem, and the appropriate and prophetic symbol, " And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron ; his eyes are as a flame of fire, and on his head are many crowns, and his name is, the Word of God, and he is King of kings and Lord of lords \*." The sun and the moon being darkened, and the stars falling from heaven, typically denoted the ruin of the Jewish church and state. But St. Peter teaches us to apply that passage and prediction both of our Lord and of Joel, to the dissolution of the elements, and the ruin of the present visible and material world, at the last day, and consequently of the church of Christ, which is indeed the light and the sun of the world, and which will then be established

\* See the whole passage in Rev. xix. This is also St. Chrysostom's exposition of the eagles, *πληθος αγγελων των μαρτυρων των αγιων απαντων δηλων*. Chrysostom in Matt. xxiv. " indicating the multitude of angels of the martyrs of all the saints," who will be united with their Head, will follow their Captain, and be assessors with the Judge in sentencing the ungodly, and in condemning the world.



in all parts of it, and embrace it. And hence the ruin of the one must be also the ruin of the other. "The abomination of desolation" had been set up where it ought not by the erection of the Roman standards, together with their eagles, in the holy place. And these were to the Roman soldiers objects of idolatrous worship, and to the Jews an abomination or idol, and also the signs and instruments of the desolation of their city and of their church. And in the Christian city and temple of God, the Jerusalem of the gospel, or the catholic church, the worship of Mahomet, the true and great abomination of desolation has been set up; that false prophet and impostor having feigned himself the living image and plenipotentiary of the almighty and invisible God, and hence became the great idol of his followers and of the world, "as God sitting in the temple of God and shewing that he is God," and also, and of course, the grand enemy and destroyer of the true temple of God, or of Messiah's church. He is, therefore, justly denominated "the *abomination*," that is, the idol of desolation, or that maketh desolate. Sophronius, the intelligent patriarch of Jerusalem, in some degree saw and acknowledged this sense and completion of the prophecy, when, on that city being taken by the Saracens, he exclaimed, "This is the abomination of desolation spoken of by Daniel the prophet." And this was the early and general opinion and tradition of the Christian



church. "He (Antichrist) will come to desolate the world, for he is the abomination of desolation \*."

All those false prophets who deceived the Jews, and misled them to their ruin, are made on this occasion the types and precursors of those subsequent impostors, who, under Mahomet, the great false Christ, and the arch-impostor, have, above all others, cajoled and deluded the world, and oppressed and devastated the church; and the wars, tribulations, and signs from heaven, which preceded the ruin of the Jewish church, are the omens and preludes of the greater wars, tribulations, and signs from heaven, which are to precede the great and fatal day of final wrath and retribution. The suddenness, too, of the one visitation is made to shadow and to foretoken the far more sudden, more tremendous, and unexpected ruin of the world and of the church, which will then be in some degree co-extensive with it, and will occupy it. That day will come "as a snare upon them that dwell upon the face of all the earth," and "as a thief in the night;" and if the prophecy has been so notoriously and so awfully realized and confirmed in the type, who will question or dispute its adequate and absolute completion in the antitype? who will doubt the truth and certainty of that event, whereof we have had already the sign, the pledge, and the assurance?

\* ἡξεῖ ἐπ' ἐρημιά του κόσμου, βδελυγµα γὰρ ἐστὶ τῆς ἐρηµωσέως. Greg. Nazianzen. Oratio 47.

Nor is this absurd and unreasonable ; the Scriptures may have other senses besides the immediate and literal one, because, as Selden has observed, " God understands all things at once, but man's writing has but one true sense, which is that which the author meant when he writ it." And seeing that Esau was the type of the literal seed of Abraham, as Jacob was the type of his spiritual and promised seed, that is, of all believers in every age of the church ; if Idumea, in the xxxivth of Isaiah, is made to represent the nominal and the literal seed of Abraham, or the unbelieving Jews, that celebrated prophecy will correspond with, and illustrate in many respects, this prophecy of our blessed Lord, as will also the threatened ruin of Bozrah and of Edom, in his lxiid chapter ; and they both seem to be referred to and quoted in part by St. John, in the Apocalypse, as the types and forerunners of the last and general judgment. That the eleventh chapter of the Romans does not contradict, nor in the least oppose nor interfere with, that scheme and exposition of the prophecies which has been adopted in these pages, and which is the general doctrine of the New Testament, that they who are Christ's are Abraham's seed and heirs according to the promises, and the true Israel, the Israel of God, will easily appear, if we consider the manner of St. Paul, and the motive wherewith that chapter was written : viz. to soften and to make palatable



the harsh and bitter truths he had quoted in the preceding chapter from the prophets, not choosing, for various reasons, to express them in his own words, and upon his own authority; and which he does not afterwards in any degree retract or deny. He seems, likewise, to have wished to repress the pride and the scorn which the gentile converts were likely to entertain, and indeed have entertained, in all ages, for the stiff-necked and unbelieving Jews. He does not therefore fail to admonish them also, and to allege to them that Israel was not cast off without limitation, and without distinction; for he himself was one of that people; and, consequently, that they were not rejected universally and indiscriminately, but by reason of their own personal unbelief, and individual disobedience; and hence, when any of them repented, and believed the Gospel, they would be immediately and indubitably accepted of God, notwithstanding the general unbelief and degradation of the nation. And, in order still farther to subdue the aversion and contempt felt by the Gentile church for those unfortunate outcasts, who, not only THEN, but also in all subsequent ages, have seemed equally odious to God and man, he adds, that "blindness in part is happened to Israel," which is manifestly a softening of what he had before said, that the number of the blinded was as the sand of the sea: and in the same way, "If some of the branches have



been broken off," whereas it was the great majority of the nation. This blindness, however, of Israel, he predicts, would promote the belief of the truth, and the enlargement of the church; which it did in many ways, contrary to all human reasonings, and all finite foresight, derived from the appearances and probabilities of the case; and was therefore justly styled "a mystery" by the Apostle. For the Jewish law, which was a great stumbling-block to the Gentiles, was more easily got rid of. And the Apostles and first preachers of the Gospel, being rejected by the Jews, turned henceforth to the Gentiles, and had with them a more extensive field of action, and more rapid and abundant success. The Jews, besides, always bore a marked and decided testimony against idolatry, and in that way materially assisted in the diffusion of the truth, the subversion of polytheism, and the establishment of the church; for their converts from heathenism, or the proselytes of the gate, were often among the first to embrace the faith of the Gospel, and to become the disciples of Christ: and, moreover, they were then, as now, a standing miracle in support of it, by the completion of those prophecies which concerned them. It was therefore justly called "a mystery," that this blinded and hardened Israel should be, notwithstanding, the means of the conversion of the Gentiles, the prosperity of the church, and the consequent salvation of the world; but experience has proved the

truth of the Apostle's prediction, and the event has explained the mystery. And hence the paragraph in the 25th and 26th verses of this chapter, has been greatly misunderstood; "blindness in part is happened to Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved." The Syriac version, and even some Greek manuscripts which read, "and then all Israel shall be saved," have greatly contributed to the error; the Vulgate, however, and the Arabic version give the true sense of the original—*Donec plenitudo gentium intraret, et sic omnis Israel salvus fieret.* And the Arabic, *Quoad ingrederentur omnes gentes, et sic salvaretur omnis Israel.* "Until all the Gentiles should enter in, and (until) in this way all Israel should be saved;" the division of verses in this instance, as in some others, is peculiarly unfortunate, the sentence is bimembral, and is in fact a poetical parallelism, of what Bishop Louth calls the synonymous kind, but which Bishop Jebb has proved to be more justly called the cognate kind; and it would be easy to shew, if time permitted, that the entire paragraph partakes of the nature and form of Hebrew poetry. And hence the two members, when properly arranged, will stand thus :

αχρις ου το πληρωμα των εθνων εισελθη,  
Και ουτως πας Ισραηλ σωθησεται.

Until the fulness of the Gentiles shall come in,  
And (until) thus all Israel shall be saved.



Where the second member, if not equivalent and synonymous with the first, is cognate and related to it, and only increases the sense and completes the climax: it corresponds with it, and enhances it. But to suppose that it degenerated into a prediction of the future and remote conversion of three or four millions of Jews, would be an anti-climax, spoil the parallelism, and detract no little from the dignity and force of the concluding member. In itself it would be but a small accession to the fulness of the Gentiles, or of the universal church. And would not in any great degree augment its number nor its influence. The two members which are joined together by the conjunction "and," as well as by the sense, and which are both together the consequence of the same antecedent cause, viz. of the blinding of Israel, are separated by the versicular arrangement, and the true intent and meaning of the writer and of the passage is lost; which is, that the blindness of the literal Israel would, after all, promote the salvation of the true Israel, or the general belief of the truth, and the unlimited extension and establishment of the church throughout the world. And therefore the blinded Israel, which assisted so materially in accomplishing this happy and glorious result, is not the Israel of which it is said that it "shall be saved," in this paragraph \*. And though these advantages have been

\* Critical readers will also observe, that the latter clause,



unquestionably derived from the blindness of Israel, St. Paul does not say that they would not have followed from their conversion likewise ; he seems rather to have intimated that they might have resulted from it, and in a greater degree, and that their fulness or their enlightenment would have done more for the world, than their diminishing, or their blindness ; though, in either case, they are made important means and essential instruments of good to it. So that the fulness, or the conversion of the Jews, corresponds with that of the Gentiles ; and though many, indeed, of both will believe, many will also still remain in blindness and unbelief to the last : and “ the Gospel will be preached in all nations for a testimony unto them,” or rather “ against them ;” which distinctly implies that they will in many instances reject it : and to the same purpose is the question “ when the Son of man cometh shall he find faith upon the earth ?”

St. Paul, in this chapter, instead of detracting from the privileges and superiority of the gentile believers, or rather of the Catholic church, declares that he magnifies his office as the apostle of the

“ will be saved,” is an enallage of tense frequent in the Septuagint, and New Testament, of which there are three examples, in the 5th, 6th, and 7th verses of the xxth chapter of Deuteronomy. See also Genesis xxxvii. 12, where, though both clauses are equally conditional and depending on the antecedent, yet the latter clause is expressed by the future tense, as also in Matthew v. 25. xxvi. 53. ; Mark v. 23. ; Luke xiii. 25.

Gentiles, and therefore asserts and maintains that superiority, whilst he, in the easiest and gentlest manner, acquaints the Jews with their fall and loss; and endeavours, at the same time, to move and to encourage the Gentiles to attempt to instruct and to convert *some* of them. And when he observes that they also, *unless* they remain in unbelief, shall be grafted in, and that God is *able* to graff them, he is far from predicting their future *national* and *universal* conversion; which, under all the circumstances of their unexampled dispersion throughout the world, their manifold prepossessions against the truth, their various and deeply rooted perversions in theory, and almost proverbial depravity in practice, would be, perhaps, an infinitely greater miracle than the raising of the dead, or the conflagration of the world. And it cannot be admitted that any future miraculous event will ever supersede the ordinary means of instruction, or do away the advantages of religious education and of literary acquirements. Nothing, however, is to be inferred, which should discourage the benevolent labours and charitable aid and contributions of those who adopt prudent and well directed means and efforts of instructing the heathen, and of bringing back “the lost sheep of the house of Israel:” they will, no doubt, often succeed in both cases, but should not expect too much, nor calculate upon extravagant and unwarranted results. A Jewish



convert is neither better nor worse than a Gentile convert, and the conversion of either is "life from the dead," and a matter of rejoicing and of congratulation both in heaven and earth. Our authorized version seems to have taken some pains to favor the notion, so generally prevalent, of the wondrous effects to be derived from the conversion of this stiff-necked and misguided people, amounting in all to not more than four or five millions; which would, in any case, be but a drop in the ocean, and could not possibly accomplish all that is so groundlessly and wildly expected from them, and which the rendering of the 15th and 16th verses is strained to support; the just translation of the 15th verse being "what *is* the receiving of them," that is, of *any* of them, at *any* time, "but life from the dead!" which, no doubt, it is to those of them that believe; instead of, "what shall the receiving of them be, but life from the dead?" in our version, as pointing to some extraordinary and miraculous effects to follow from their conversion, at some future and late period of the world. And in the commencement of the 16th verse  $\epsilon\iota\ \delta\epsilon$  is translated as if it were  $\epsilon\iota\ \gamma\alpha\rho$  in the preceding verse, whereby the one seems to be a deduction from the other, or a continuation of its argument; whereas it is in some degree contrasted with it, and opposed to it, and insinuates that holiness can be no longer typical and national, but must be in future



real and personal : it must hence be translated “ but if.” And to infer that because the root was holy, therefore the natural branches were also holy, is directly contrary to the Apostle’s meaning, and to the next verse, which states that they were “ broken off\*.” And he that elsewhere denominates the believing Gentiles “ the Israel of God,” and the unbelieving Jews “ the concision,” could not easily contradict himself, and retract what he there asserts. And the 28th verse must be translated “ with respect to the Gospel, they are enemies for your sake, but with respect to the election, or those of them that believe, they are beloved for the father’s sake.” And it is obvious that the same persons could not be enemies and beloved at the same time, as our version would seem to intimate. As an unbelieving nation they have been hated with peculiar hatred : εκλογη, election, also signifies not God’s plan of election, but those of the Jews who believe and are converted, as in verses 5th and 7th of this chapter. And the opposition is not between God’s method of election and the Gospel, but between the believing and the unbelieving Jews, who were then

\* Chrysostom gives the true sense. Απαρχην ενταυθα και ριζαν καλων τους πατριαρχεις και τους επι της παλαιας ευδοκιμηκοτας απαντας, κλαδους δε εξ αυτων πιστευσαντας. Chrysost. in locum. “ Calling the patriarchs and all that had been eminent under the old covenant, the first fruits and the root, and *those of them that have believed* the Gospel, branches.”

the great majority of them. And hence neither the national and universal conversion of the Jews, nor their return to Palestine, have any foundation except in that misinterpretation which is borrowed from the Jews themselves ; but which is opposed to the general spirit and tenor of the New Testament, and violates the whole design and scheme of prophecy ; which regards the literal seed of Abraham as still the holy people of God, takes the earthly for the heavenly land of life and bliss, and which finally exalts the synagogue, but depresses and wrongs the church.

## SECTION V.

## ANTICHRIST.

THE great perplexity and discrepance, approaching even to confusion and contradiction, of treatises and commentaries on the prophecies, have been generally felt and lamented. As the variety of their systems, and the opposition of their conclusions, have been almost proverbial, so their views have been, in many respects, narrow and contracted, their arguments defective and invalid, their conceptions imperfect and inadequate, and their expositions incongruous, and sometimes even pernicious. So far as they have undertaken to elucidate and to apply those sacred premonitions which involve the fates and fortunes of Messiah's religion in the world, they seem too generally neither to have justly and soberly estimated their object, nor to have sufficiently consulted their end and their use. The great and manifold obstacles to a right decision and true interpretation in matters of such vast importance to the progress of truth and virtue, and embracing so considerable a proportion of the Scriptures, have been not a little increased and multiplied by the party zeal, and religious controversies, which disturb and rend the body of Christ; and which,



however wholly unconnected with the object and sense, and foreign to the intent and aim of prophecy, have operated, in no small degree, to distract the attention, and to mislead the reasonings, and the conclusions, of prophetic writers and expositors. Another, and no slight nor inconsiderable cause of misguidance and of error, is to be traced to the almost total disregard, and even absolute contempt, which they have both secretly entertained, and openly avowed, for the general consent, and recorded judgment of antiquity: whilst, in points of doctrine or in practical questions of theology, they may, perhaps, profess a high respect, and even veneration for the early church of Christ, in some of the grand and cardinal subjects and characters of prophecy, they treat it with worse than indifference; and by departing from the constant opinion and unanimous determination of its writers and fathers, to whom we may add, according to St. Jerome, the Jewish writers also, have converted the prophetic Scriptures into an hideous mass of uncertainty and obscurity, and into no ordinary ground, nor unprolific and inefficient source and motive of hate and discord; whereby the fundamental proof and strong hold of Christian truth, has become an arsenal of party strife, and a storehouse of religious animosity, to separate still farther the already disunited subjects of the same kingdom, and almost disjointed members of the same body.

Hence, too fortunately for the schemes and the progress of infidelity, but unfortunately for the interests and the advancement of our faith, its fences have been slighted or neglected, its weapons have been blunted or turned against itself, and the walls of the city of God have been left naked and unguarded, whilst its watchmen and defenders are conflicting with each other, and untempered zeal and party feuds burn and rage within. The events of the world, indeed, and the light and experience of history, are now in our favour, and for our instruction, and afford us a vast and decided advantage over the ancients in investigating the sense, and in wielding the arms, and the resources of prophecy. Still, however, the opportunities which they enjoyed of the personal intercourse and the immediate instructions of prophets and apostles, or of those who heard them, furnished to them much useful information, and many valuable hints, for determining its leading questions and more remarkable characters, and for adjusting its main object and use, and its general drift and application. Being, besides, in a great degree united, they had neither the same occasion, nor the same temptation, which we have had to resort to prophecy as the arbiter of religious dissensions, and to make it the organ of party spirit and the tool of party strife: and its true end and use were not clouded with the dust of religious contention, nor forgotten in the heat



of controversial zeal, and of mutual exasperation. That passion is not particular in the choice of its weapons, is as true of theological excitement as of any other. And in no instance, perhaps, has this observation been more unfortunately exemplified and confirmed, than in that of prophecy; some of whose questions and characters of the greatest importance in the investigation of Scripture, and of vast and inconceivable consequence in the world, have been lamentably perplexed and obscured, or entirely distorted and misapplied. Of these, Antichrist is the most conspicuous and most momentous; he had been so early, and so repeatedly, and distinctly foretold and foretokened in holy writ, as to excite the most anxious inquiry, and to produce the most serious and well-founded alarm in both the Jewish and the Christian church. Next, indeed, after Christ himself, including always his friends and his members, he constitutes the most essential and weighty subject, and is the most distinguished and prominent character of prophecy; insomuch that MAHOMET himself could not expect to succeed in his plans of imposture, and to mislead and dupe the world, unless by perverting that portion, and distorting that character of it, which he knew to be so interesting and so important to both Jews and Christians. He has, therefore, his Antichrist likewise, whose character and whose coming he took care to represent to be peculiarly dangerous and destructive



of his faith ; in order to excite the apprehensions and the interest of his followers in his behalf, to lull to rest all their suspicions of fraud and deceit, and thereby still farther to strengthen his cause, to confirm their attachment, and to rivet their chains and their delusion. So that on a right understanding, and just decision, in respect of Antichrist, the true sense and the definite and appropriate use and completion of prophecy must, in a great measure, depend. For the true Messiah, Christ Jesus our Lord, and the false messiah, his ape and counterfeit, and consequently his enemy and his rival, divide it, as they divide history, and even the world itself, between them. Concerning him, however, many modern writers and expositors have decided without evidence, and interpreted without justice and without fact, having departed from the legitimate conclusions and the sound and solid observations of the ancients, both Jewish and Christian \*.

The early prophets had entered the lists with the prophets of Baal, and in general with the gods of the heathen, in order to maintain the peerless majesty and the undivided glory of the one true God, the Lord God Almighty, the Jehovah of the Old Testament; and they at last succeeded in persuading the world to throw its idols "to the moles and to the bats." But in the

\* See St. Jerome on Daniel.

latter period of truth and of prophecy, of the church and of the world, the Lord's prophets are engaged in a much sharper contest, and in a much more difficult and perilous warfare, with Antichrist, and with infidelity; the light of natural reason assisted in the warfare with idols, and the progress of literature and of civilization, accelerated the ruin of paganism, and the victory of the truth. But in the last, and in the most arduous, and, indeed, interminable conflict of truth with error, and of faith with infidelity and apostasy, there are no idols for natural reason to condemn and to scorn; no endless multiplicity of factitious divinities to shock our understandings, and to provoke the ridicule and the contempt of wisdom and of philosophy, and even of common sense. The enemies of the gospel have rivalled and outdone Christianity itself, in horror of idolatry, and in suppressing and extirpating polytheism, and have robbed the church of the singular honour and glorious distinction of despising and destroying such vile and senseless objects, and sources of delusion and of adoration. The false prophets of the latter times no longer presume to dispute the authority, or to deny the pre-eminence, of the one and the only God; they have entirely changed the ground, and altered the object, the weapons, and the system of warfare; they no longer undertake the desperate cause of paganism; they do not attempt to bring back the worship of idols,



which can neither hear nor speak nor walk ; they deny not the existence and supremacy of the one Creator and Governor of the world ; they reject not his rule and providence, and are no friends to the ravings of the Atheist, nor to the dreams of Epicurus. Neither are they advocates of natural religion, and the despisers of revelation ; they contend not for the light of unassisted reason, nor stickle for its independence of spiritual aid, and the sufficiency of innate moral virtue and self-direction. They adore the bounty, hope for the rewards, and dread the punishments of the one almighty Sovereign. Christ and his truth are the grand objects of their aversion and of their reprobation ; they therefore deny his authority, reject his faith, and persecute his church. Such are the New Testament marks and tests of false prophets. St. Peter leads directly to this conclusion, and to this distinction : “ There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.” And St. John, in like manner, assures us that the false prophets and antichrists which were to come, and of whom he wrote and forewarned them, would not confess that Jesus Christ had come in the flesh, and therefore would be the open and undisguised enemies of his faith and of his church, without her pale, and beyond her influence and jurisdiction : “ they



went out from us, but they were not of us, that they might be made manifest that they were not all of us." Or rather "that none of them at all were of us\*." The false prophets, therefore, of whom he there speaks, are denied to be of the number even of nominal Christians; which is a most important point, and a necessary and useful distinction. St. Jude coincides in many respects with St. Peter's second Epistle, in announcing and describing the enemies and the enormities of "the latter times," which have been so fearfully and fatally realized and confirmed in the rapid and extraordinary successes of Antichrist, and the general diffusion and prevalence of his imposture. There were indeed to be many Antichrists, and many false prophets. But ONE is particularly pointed out, and repeatedly and variously foresignified in the Old Testament, and still more carefully marked, and more distinctly characterized in the New Testament. It was not every unfounded

\* *ὅτι ουκ εἰσι πάντες ἐξ ἡμῶν*, the negation affecting all the individuals of the subject, according to a well known rule of the art of reasoning, and also of the Greek idiom. And there are frequent examples of this or of similar modes of universal predication, as *ὅτι ουκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα*, "for no word shall be impossible with God;" *οὐ δικαιοθήσεται πᾶσα σὰρξ*, "no flesh shall be justified," and *πᾶσα προφητεία γραφῆς ἰδίας ἐπιλυσεως οὐ γίνεται*, "no prophecy of Scripture is of private interpretation." In all which cases the phraseology is similar, and the assertion equally general and unlimited as in the present.

and new-fangled whim, or capricious invention of a weak head, and of a warm and luxuriant fancy ; it was not every error in doctrine, nor every offence in practice ; it was not every false assertion, nor every erroneous and dangerous opinion ; it was not every schismatical deviation from the right, nor even every heretical perversion of the truth, that was to deserve for the broacher of it the peculiar name, and to fix upon him the exclusive guilt and execration of the Antichrist—the false prophet—the deceiver—the liar \*. St. John, in his Epistles, studiously defines and carefully applies those various names, in order to describe one particular character, and to designate one individual man, who would deliberately and systematically deny that Christ was come in the flesh ; that Jesus was the Christ, the true Messiah, and the Son of God ; and would, therefore, deny both the Father and the Son. “ He is *the* Antichrist † who denieth the Father and the Son.” “ Who is the liar ‡ but he who denieth that Jesus is the Christ ? ” “ He is the deceiver or the impostor § and the Antichrist, who confesseth not that Jesus Christ is come in the flesh.” But he was not merely to deny our Lord Jesus Christ, he was moreover himself to assume his name and character, to pretend to all his prophe-

\* ὁ Ἀντιχριστός, ὁ ψευδοπροφήτης, ὁ πλάνος, ὁ ψευστής.

† ὁ Ἀντιχριστός,

‡ ὁ ψευστής.

§ ὁ πλάνος.



tic and sacerdotal functions, and to arrogate all his regal power and pre-eminence. His name of *the* Antichrist, intimated not only that he would be opposed to Christ, as all are who deny him, but that he would substitute himself in his place, and therefore be the false messiah, and the intrusive and feigned Christ, as our blessed Lord was the true Messiah, and the real and undoubted Christ. The Jewish and early Christian church, as we learn from St. Jerome, understood Dan. xi. 36, and the following verses, of the future grand enemy of the Messiah.

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God: for he shall magnify himself above all.”

And St. Paul referring to this passage of Daniel, in 2 Thess. ii. calls him, “He that opposeth himself to Christ,” and “he that exalteth himself above him \*;” together with the gods of the heathen, as will appear immediately. For the Antichrist, so far from being an idolater himself, was unrelentingly to persecute and completely to extirpate idolatry

\* ὁ ἀντικείμενος and ὁ υπεραίρουμενος.



and polytheism. And this mark of the Antichrist was peculiar to himself, and distinguished him from all other false prophets and impostors; and had attracted the distinct notice and called forth the frequent and pointed observations of the early writers and fathers of the church, having been carefully and repeatedly foreshown by Daniel, and also particularly referred to by St. Paul. He was not to regard any God, but to magnify himself above them all according to the one\*. And he was to exalt himself “above all that is called God and is worshipped,” or rather, “above every God so called,” or “every idol” according to the other†. St. Chrysostom comments upon this text with his usual discrimination, justness, and force, and lays down the general doctrine of the Scriptures and of the ancient church, both Jewish and Christian, respecting the Antichrist ‡. “He here speaks of

\* See the entire of the latter part of his 11th chapter.

† ἐπὶ πάντα λεγόμενον θεὸν ἡ σεβασμα.

‡ And to the same effect μελλεῖ δὴθεν εἰδῶλα μισεῖν ὁ Ἀντιχριστός, “the Antichrist will indeed hate idols.” Cyril. Hieros. Catech. 15.

And Theodoret on Daniel, Χριστὸν εαυτὸν καὶ Θεὸν ὀνομαζών, καὶ τῶν καλουμένων θεῶν διελεγχών τὸ ψευδές, “calling himself Christ and God, and exposing the deceit of those that are called gods.” And Irenæus, “Dii dicuntur, id est, idola—idola quidem seponens ad suadendum quod ipse sit deus; seipsum autem extollens, unum idolum habens in semetipso reliquorum idolorum varium errorem.”—Irenæus, Lib. 3. Cap. 6. et Lib. 5. Cap. 25. Edit. Grabe. “Are called gods, that is, idols; abolishing in-

Antichrist, and reveals great mysteries. What is the apostasy? he calls Antichrist himself apostasy, as he will destroy many, and cause them to apostatize. So as it is said that the very elect will be made to offend, or to stumble and fall; and he calls him the man of sin, for he will himself commit, and cause others to commit, infinite enormities; and calls him son of perdition, because that he is to be destroyed; but who is he? is he Satan? not by any means, but some one man who is entirely under his influence; and “that man he says shall be revealed who exalteth himself above every God so called and every idol;” for he will not introduce idolatry, but he will be some kind of Antigod; and will subvert all the gods, and order himself to be worshipped in the place of God; and will sit in the temple of God, not that of Jerusalem only, but in the churches every where; showing that he is God, he says, he did not say that he asserted that he was God, but that he endeavoured to show it, for “he will do great things, and exhibit many wonderful signs\*.” With all this unheard of effron-

deed idols in order to persuade us that he himself is God, and exalting himself the sole idol; uniting in himself the various errors of all other idols.”

\* περι του Αντιχριστου ενταυθα διαλεγεται—Και μεγαλα αποκαλυπτει μυστηρια. τι εστιν η αποστασια; αυτον καλει Αντιχριστον αποστασιαν, ως πολλους μελλοντα απολλυναι και αφιστην' ωστε, φησι, σκαιδαλισθηναι, ει δυνατον, και τους εκλεκτους. Και



tery and arrogance, and all this unparalleled enormity of fraud and crime, he was not, however, to deny the eternal power and Godhead of the one God, the supreme creator and Lord of heaven and earth; but was, on the contrary, to assert his sovereign authority, and to contend for his unrivalled majesty and pre-eminence.

In affecting, indeed, the character, and aspiring to the offices and the honours of our Lord Jesus Christ, the Saviour and the Judge of the world, Antichrist was necessarily to pervert the truth, to deny the faith, and to persecute and oppress the church, and thereby to speak “marvellous things” against God\*, “extravagantly proud things,” or rather “words,” that is, according to St. John’s paraphrase, “great words and blasphemies†;” and yet, notwithstanding, he was to ac-

ανθρωπον αμαρτιας αυτον καλει. μυρια γαρ εργασεται και παρασκευασει ετερους εργασασθαι δεινα. υιον δε της απωλειας φησιν αυτον δια το και αυτον απολλυσθαι. τις δε ουτος εστι; αρα ο Σατανας; ουδαμως, αλλ’ ανθρωπος τις πασαν αυτου δεχομενος την ενεργειαν. Και αποκαλυφθη ο ανθρωπος, φησιν, ο υπεραιφομενος επι παντα λεγομενον θεον η σεβασμα: ου γαρ εις ειδωλολατρειαν αξει εκεινος, αλλ’ αντιθεος τις εσται, και παντας καταλυσει τους θεους, και κελυσει προσκυνειν αυτον αντι του Θεου. Και καθεσθησεται εις τον ναον του Θεου, ου τον εν Ίεροσολυμοις μονον, αλλ’ εις τας πανταχου εκκλησιας, αποδεικνυντα, φησιν, εαυτον Θεον. ουκ ειπε λεγοντα αλλα πειρωμενον αποδεικνυναι. και γαρ εργα μεγαλα εργασεται και σημεια επιδειξεται θαυμαστα.—CHRYSOSTOM. in 2 Thess. ii. 4.

\* נִפְּלִיּוֹת nephilaioth, υπερωγκα Septuagint.

† μεγάλα και βλασφημιας.



knowledge his peerless supremacy, and even to propagate and to enforce his peculiar worship, in order the more effectually to arrogate and to obtain for himself all the subordinate authority, and all the delegated functions and honours of the Jewish and Christian Messiah, and of the gods of the heathen. This singular artifice, and profound stratagem, of the arch-impostor, unknown to all preceding deceivers, and unparalleled in the history of trick and delusion, is more than once intimated by Daniel, but is distinctly announced and asserted in the following words of our excellent marginal reading. "As for the almighty God in his seat he will honour, yea, a God whom his fathers knew not he will honour, with gold, silver, and precious stones\*." The authorized marginal translation is supported by various ancient versions, and is infinitely superior to the unsupported and fanciful rendering and exposition of Mr. Mede, Bishop Newton, and others, in which they are not justified by a single ancient version or authority that I have seen†. This important trait and distinguishing mark of the Antichrist

\* Dan. xi. 38.

† אֱלֹהֵי מַעֲזִים Elohah Mahuzzim, is translated by Aquila the θεὸν ἰσχυρῶν, "the god of forces," or θεὸν ἰσχυρόν, "the mighty God;" by the Septuagint, θεὸν ἰσχυροτάτον, "the most mighty God;" by the Syriac "the strong God;" and by the marginal reading the Almighty God, that is, the God of gods, the supreme majesty in the heavens. See also St. Jerome.

and the false prophet, did not escape the penetration of Irenæus; "For God is called, and is the father of all, and Antichrist will not be exalted above him, but above those who are called gods and are not \*." The early Christian writers justly interpreting the Scriptures, asserted that Antichrist would restore circumcision, which is the true mark of the beast †. Hippolytus and Cyril of Jerusalem both asserted that "the Antichrist will come in circumcision ‡." And St. Augustine, "Antichrist will circumcise himself, he will come in circumcision as the true Christ §." And Lactantius, "he will mark men like cattle ||." He was, lastly, to be but one man, a single person, an individual man, and not a succession or plurality of persons or of men. He is every where in the Scriptures so represented. He is called by St. Paul "the man of sin," "the son of perdition," "the lawless man," "the adversary," "he that exalteth himself ¶." And by St. John in the same way: "The Antichrist," "the false

\* Etenim pater omnium Deus dicitur et est, et non super hunc extolletur Antichristus, sed super eos qui dicuntur et non sunt dii. Lib. iii. Cap. 6.

† See Montague's 'Appello Cæsarem.'

‡ εν περιτομή γενήσεται ὁ Αντιχριστος.

§ Circumcidet se Antichristus, veniet in circumcissione sicut verus Christus.

|| Signabit homines veluti pecora.

¶ ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀνομος, ὁ ἀντικείμενος, ὁ ὑπεραίρομενος.

prophet," "the deceiver," "the impostor," "the liar," as has been seen. Our blessed Lord told the Jews "I am come in my Father's name, and ye receive me not, if another come in his own name, him ye will receive." And from this text alone the ancient writers and the early church inferred that the Antichrist must be an individual man, and not an office nor a succession of individuals. In Daniel the LITTLE HORN, which is ultimately Antichrist, by the common consent of all antiquity, had the eyes of a man or of an individual man, and therefore must have been but one man. On these words of the prophet Daniel, Jerome thus descants, "Lest we should suppose, according to the opinion of some, that he was a devil or a *dæmon*, but that he was a man to be inhabited or possessed bodily by Satan \*."

The second wild beast in the Apocalypse, which had horns as a lamb, and spake as a dragon, is generally allowed to shadow out the false prophet, or the Antichrist, and his name is the name of a man, that is, it is a PROPER name, and he is but one man, the name of a thing being a well-known Hebraism for the thing itself; as the name of God is frequently used for the nature and power of God, or God himself. His character and pretensions, moreover, as represented in

\* Ne eum putemus juxta quorundam opinionem—vel diabolum—vel *dæmonem*. Sed unum de hominibus in quo totus satanas habitaturus sit corporaliter.



the Scriptures, are utterly incompatible with plurality and with succession.

That many false prophets or impostors should each individually, in regular order one after the other, exalt themselves above every God and every idol, and all that had preceded them, as Antichrist was to do, is neither consistent with reason nor with possibility. For each successive claimant of the high and important functions, and the exclusive prerogatives of the greatest and last of all God's prophets, and apostles, must necessarily supplant and destroy that system of falsehood and tyranny, which had immediately preceded his own; so that each consecutive scheme, and organization, of fraud and oppression, must live and die with its author.

It therefore appears equally from the direct assertions of the Scriptures, and from their constant representations and their entire general character of Antichrist, that he must be a solitary or single person; an individual man, according to the unanimous opinion and the constant and unvaried tradition of the ancient church, both Jewish and Christian.

Our blessed Lord is the grand object and centre of prophecy, the antitype, completion, and perfection, both in doctrine and in life, in conduct and character, of all that true wisdom, and moral excellence, which former prophets and men of God had taught to others and exemplified in

themselves. Antichrist is also, and in no slight degree, an object and centre of prophecy, and the antitype, completion, and perfection, of all that fraud and error, and of all that vice and crime, which former impostors and tyrants had diffused in the world and been guilty of themselves. Christ and Antichrist are hence the two great founders and heads of the two last most general, most important, and, at the same time, most directly opposite and contradictory systems of truth and of error, of right and of wrong, that had ever been, or that ever can be, published and established in the world. And it is the mystery of prophecy and of providence, and also the mystery of iniquity, that right should be supplanted by wrong, and Antichrist should be preferred to Christ; that the impostor and the man of sin should proceed with such amazing and unparalleled success in his schemes of fraud and delusion to overpower the truth, and to extinguish the light of the gospel; and that the vilest and worst of men should exercise for many ages both ecclesiastical supremacy and civil jurisdiction, in close imitation of, and, at the same time, in direct opposition to, those of the Son and the Christ of God! The Scriptures of the prophets furnish us with the peculiarly striking and extraordinary correspondence, and, at the same time, the most marked and absolute contrast and complete opposition between them; from whence it had been

justly remarked by Hippolytus, “the Antichrist, the impostor, wishes in every way to be like to the Son of God \*.” So that we have

*On the one side.*

Jesus Christ, the true Messiah.  
The Lamb of God.

The good shepherd.

The prophet of God known by his fruits, that came not in his own name, and sought not his own glory, and was not received.

That evinced the true and real completion of prophecy, and worked undoubted miracles by the finger of God.

He is a man.

The Righteous Man.

The faithful and true witness.

Joshua.

Jesus.

Saviour.

The Son of God.

The seed of the woman.

The King of saints.

*On the other side.*

Antichrist, the false messiah.

The beast, which had horns as a lamb, but spake as a dragon; the wolf in sheep's clothing.

The idle shepherd, the hireling, the thief that cometh to steal, to kill, and to destroy.

The false prophet, to be known also by his fruits, to come in his own name, and to seek his own glory and to be received.

That evinced but some seeming completions of prophecy, and exhibited lying wonders by the energy of Satan.

He is a man.

The unrighteous or the lawless man—the man of sin.

The liar, the impostor.

Abaddon.

Apollyon.

Destroyer.

The son of perdition.

The seed of the serpent.

The king of the locusts, which had power as scorpions or serpents.

\* *κατα παντα γαρ εξομοιουσθαι βουλεται ο πλανος τω νιω του θεου.* Hippolytus de Antichristo.



*On the one side.*

The King of Israel.  
The Angel of the Covenant.  
The bright and morning star.

He is persecuted.  
He is blasphemed.

He is crucified.  
He saves men's lives.  
He was to be revealed.  
He was to come.  
He did not his own will, and  
taught obedience to lawful  
authority.  
He was honoured and exalted  
of God, who was worshipped  
in him and by him.  
He was to extirpate all idolatry  
whatever.

His city is the mystical Jeru-  
salem—the city of peace.  
The holy city.  
The holy land and the plea-  
sant land.  
Mount Zion, the mountain of  
holiness.

HIS WIFE,  
The spouse, the bride, the

*On the other side.*

The king of Babylon.  
The angel of the abyss.  
The self-named and self-con-  
stituted Lucifer.

He persecutes the saints.  
He blasphemeth God and them  
that dwell in heaven.  
He causes to be killed.  
He destroys them.  
He was to be revealed.  
He was to come.

He was to do according to his  
will, and to teach disobe-  
dience and rebellion.

The Dragon gave him his seat  
and great authority, and is  
honoured and worshipped in  
him and by him.

He was to extirpate all idola-  
try but what concerned him-  
self; he was to make an  
image or idol of himself, and  
to cause that such as would  
not worship it should be  
killed.

His city is the mystical Baby-  
lon—the city of confusion.  
The great city.  
Sodom and Egypt, and Baby-  
lon.

The seventh and last mountain.  
See the 9th section of this  
work.

HIS WIFE,  
The mother of harlots, and of

*On the one side.*

church, the seed of Abraham,  
the twelve tribes of Israel,  
the 144,000, having his  
name and that of his Father  
on their forehead.

HIS SIGN OR SEAL,

The name of God on the fore-  
head, Baptism.

HIS FAITH,

The mystery of godliness.

HIS ENSIGN OR STANDARD,  
The eagle.

HIS TYPES,

Abel, the righteous, murdered.

Moses working miracles.

Moses, king of Jeshurun, flying  
for his life.

Moses, the prophet of God,  
teaching righteousness and  
purity, called of God to be  
the priest of the Lord.

David.

The three children in the fiery  
furnace.

Judas Maccabeus, and his  
brethren.

*On the other side.*

abominations of the earth,  
the whore drunken with the  
blood of the saints, the sy-  
nagogue of Satan, the men  
that have the mark of the  
beast, and that worship his  
image, the beast with his  
armies. Gog and Magog.  
See the following sections.

HIS SIGN OR SEAL,

The mark of the beast, circum-  
cision.

HIS FAITH,

The mystery of iniquity.

HIS ENSIGN OR STANDARD,  
The dragon or serpent.

HIS TYPES,

Cain, the unrighteous, the  
murderer.

Jannes and Jambres, sorcerers.

Pharaoh, king of Egypt, pur-  
suing him.

Balaam, that loved the wages of  
unrighteousness, and taught  
fornication; Korah calling  
himself to be the priest of  
the Lord.

Saul.

Nebuchadnezzar commanding  
them to worship his golden  
image, and throwing them  
into the fiery furnace on  
their refusal.

Antiochus Epiphanes, &c. &c.

In the last times all things were to reach their limits, and to be carried to the greatest possible extreme of improvement and of perfection on the one side, and of deterioration and enormity on the other. And if from Christ all our light and virtue, and all our truth and religion, have been derived, there was to be diffused by Antichrist, his adversary and rival, a superabundance of darkness, and of deceit, and the excess of blasphemy and of atrocity, which were therefore to distinguish and to disgrace the dregs of time. Enoch, the seventh from Adam, prophesied of these men, who, by their enormous effrontery and appalling impiety, would so daringly insult and blaspheme the Almighty, as to provoke him to hasten the coming of the Lord, and to precipitate the end of the world. The New Testament has abundantly evinced the completion of prophecy in and by Christ; but we must look to modern history for its completion in and by his ape and counterfeit, Antichrist, and must be guided by the very same train of reasoning, and the same rules of judging, which regulate our opinions, and govern our decisions, in the one case as in the other.

We are not, indeed, in either case, to come to a final conclusion, and to make an absolute and irreversible determination from a single mark, or a solitary event, or from an isolated and, perhaps, fortuitous coincidence, but from the entire and exact concurrence of all the signs and circum-



stances, and the absolute and adequate completion of all the types and prophecies, which relate to them. And although some of them might seem to have been more suitably and adequately completed in other persons than our Lord Jesus Christ, yet as they are all adequately and incontestably accomplished in and by him, and him alone, we therefore justly conclude and believe, that he alone is the true Messiah, that great future prophet, priest, and king, of whom Moses and the prophets did write, and whom the world had been taught to expect from the beginning. And, in the same way, if all the prophetic marks and signs of Antichrist are to be discovered in the character and history of one person, and of him alone, even though some of them might have been observed in other persons, we must, notwithstanding, decide that the key of prophecy is found, and that he is indeed that Antichrist, whom the Scriptures had so carefully and distinctly foretold, and so particularly and frequently delineated. And if the history of the world for the last 1800 years be studied with care, and examined with attention, one, and only one man will be found, in whom all the prophetic marks of Antichrist, and the entire scriptural character of the false prophet are combined, and exhibited, and that one man is MAHOMET; for his name is the name of a man, he is a single individual man, and his name is—666;  
 40 1 70 40 5 300 10 200  
 μ á ο μ ε τ ι ς = 666. It could not be ROMAITH

or LATEINOS, of the modern system of exposition; for Antichrist, as will be shewn hereafter, was to subdue the Roman empire, to change its very name, and to reside in the East. And the single circumstance of his being a man, that is, but one man, and his name being the name of a man, or a proper name, entirely subverts the groundless notion of the Pope, or Bishop of Rome, being the Antichrist; for the name of the Pope is not the name of an individual man, or a proper name, but is the name of an office and dignity; and, therefore, of as many as have filled and enjoyed it. The Greek clergy are all said to be called Papas or Popes; and if the Pope or Bishop of Rome were the Antichrist, how could so many of them, such as Ganganelli for example, be possessed of acknowledged piety and virtue, and, even in the estimation of their enemies, the servants of Christ; and the Antichrist himself, to blaspheme and deny him at the same time? The name of Mahomet is here preferred to that of Mahommed, or Mohammed, of the Arabic, not merely as being more familiar to the English reader, and most modern languages, but, more particularly, because it is the name adopted by the Greeks and Latins, and, therefore, of the Greek Testament. Or if the number 666 be supposed to denote the period of the general establishment of his faith, and of the firm consolidation of his power and empire, it will determine, in round numbers, with sufficient



truth and accuracy, the time of the successful diffusion of the Mahometan faith, and of the secure and permanent establishment of the Saracen monarchy. *Numerum non curat prætor nec propheta*, a few years can be of no great consequence, nor will it make much difference, whether the number 666 be computed from the vulgar Christian era, or from the time of St. John's prophecy itself, 80 or 90 years later. In either case the fact is indisputable, that Mahomet is the true centre and source of Antichristian fanaticism, and the true founder and sovereign of the Saracen monarchy, both of which were in their greatest pride and glory from the middle of the seventh to that of the eighth century, and were the grand enemies of the faith, and destroyers of the church of God. But, what! did not Mahomet die in the year 632? To this the answer is easy and triumphant: he died indeed then as a man; or in his private or personal character and capacity, but not in his public character and capacity, not in his official and spiritual supremacy, not as the Antichrist or the false prophet, but still lives and exercises all his prophetic and sacerdotal functions, and wields all his regal power and prerogatives, after a lapse of twelve centuries, in the faith and practice of all good Mussulmen. The Saracen Caliphs, in the highest pinnacle of their power and fortune, at the head of a mighty empire, and of almost innumerable and irresistible armies, yet



owed all their grandeur and all their power to Mahomet; and were acknowledged and obeyed merely as the representatives and lieutenants or vicars of the prophet and apostle of God, in the command of the faithful, who was now believed to have been translated and exalted to supreme authority and boundless dominion both in heaven and in earth, and to be henceforth the king of kings, and the lord of lords. The Turkish sultans likewise rule by the same grant and hold by the same tenure. Islamism is the foundation of their throne, and the cement and solder of their power and monarchy, being the successors of the caliphs, both in religion and politics, and consequently the vicegerents of Mahomet, both in his ecclesiastical supremacy, and in his civil authority. The forces of the Ottoman sultan being, at this moment, denominated "the victorious forces of Mahomet," as is notorious \*.

That Mahomet came in circumcision is well known; and that he was no idolater, in the common use and application of that term, is equally notorious. He was no friend to the worship of stocks and stones, but opposed and extirpated it with the most deeply-rooted antipathy and unrelenting cruelty; abolishing the idols and razing to the ground the temples of idolaters, and leaving to themselves the alternative of conversion or

\* See also Knoll's History of the Turks, and the next section.

death. To the ambassadors from Tayif, who humbly supplicated to be indulged with the possession and worship of their idols for three years, the stern and inexorable answer was returned, "not a month, not an hour." He is said to have destroyed 360 idols round the Caaba at MECCA. But what marks his character in this respect, perhaps, more strongly than any thing else, he wept over the grave of his mother, because that, being an idolater, she could not be saved; and thereby evinced the true mark of Antichrist, and confirmed the inspired announcement of the prophet Daniel, "that he would not regard the God of his fathers, nor regard any god, for he would exalt himself above them all." For he that was so vehement and furious in his zeal to suppress and extirpate the gross and vulgar idolatry of pagans, was not less strenuous and indefatigable in substituting a more subtle and refined, and at the same time, a more deep and deadly idolatry in its place: and if he abolished all idols in name and in appearance, and all in truth and in fact but ONE, it was for the purpose of claiming and securing to that one idol, all that had been divided among the rest, and of engrossing all their honours and all their influence to himself.

His idolatry, therefore, was not like that of the Pagans, to consist in visible genuflection, and in trifling and unmeaning obeisance, or in corporal



and external prostration, but was more deeply laid and more solidly constructed on mental reverence and submission, and on spiritual acknowledgment and obedience; and was securely rooted in firm belief of his faith, unbounded estimation of his person, and the most unqualified and punctilious submission to his will and commands. "He was, therefore, rigidly exact in inscribing carefully on his seals, the names of the prophet and apostle of God, and in exercising every function of the regal and sacerdotal offices:" and was so far successful, that they collected with eagerness even his *spittle*, a *hair* that dropped upon the ground, and *the refuse water* of his lustrations. "I have seen," said the ambassador from Mecca, "the Chosroes of Persia, and the Cæsar of Rome, but never did I see a king among his subjects like Mahomet among his companions \*." He in this manner became the idol and god of his followers, without the envy and the infamy of the name; and heathenism was expelled in order to make way for another and still more fatal delusion, and more deplorable and incurable infatuation. How many Pagans have therefore been enlightened and converted for one Mahometan? As he denied that God was a father, and had a son, and therefore denied both the Father and the Son, he was the Antichrist of St. John. And

\* See Gibbon's 9th Volume.



as he represented himself to be the Paraclete, or the Comforter, assuming the name of Mahommed or Mohammed, that is *περικλυτος*, or the illustrious, which, by a small alteration, is *παρακλητος*, the Paraclete, arrogating the office and authority of the Holy Ghost himself, he exalted himself above all that is called God, or is worshipped; and brought in damnable heresies, even denying the Lord that bought him. He was, according to the prophet Daniel, to think to change the times and laws; *תת* dath, the law, that is, the Gospel, with which Islamism is directly and totally incompatible, being represented by him, to excel Christianity as far as it excels Judaism; and the Koran in the same way to rank as far above the New Testament as it ranks above the Old Testament. But though he in divers manners spoke marvellous things or most proud things against the God of gods, *κατα θεον λαλησει ὑπερογκα*, yet he did not absolutely deny his existence, nor despise his authority and his worship. But constantly and strenuously maintained in the mosque and in the camp, by artifice and by force, by argument and by the sword, that “there is but one God, without Son or equal, without rival or fellow; and Mahomet is the prophet and apostle of God;” and thereby corresponded with the prophetic portrait, and completed the scriptural character of Antichrist. “As for the Almighty God in his seat he will honour,

yea, a God whom his fathers knew not, he will honour with gold, silver, and precious stones," (marginal reading.) A chapter in the Koran, denominated 'Spoils,' lays down the rules for dividing the spoils taken in war, one fifth of which were to be reserved for God and his PROPHET, according to the characteristic marks given by Daniel—"Thus shall he do in the most strong holds with a strange God, whom he will acknowledge and increase with glory \*." The god of Mahomet was indeed the strange god, being neither the god of his fathers nor yet the god of the Christians, who is Three in One, and One in Three. HE is, with the strictest justice, called the lawless man, the man of sin, and the son of perdition, who authorized and legalized, by both example and precept, fornication and adultery, and permitted and even enjoined rebellion and massacre!

According to the anticipations of the early Christians, he was to unite in himself all the vices ever known, and to practise and sanction all the crimes and enormities ever devised or ever perpetrated, and to be the human SHRINE and habitation of Satan himself. "Quem Satanas habitaturus sit corporaliter," Jerome: and when we find him proclaiming that "the sword is the key of heaven, a drop of blood shed in the cause of God, a night spent in arms, is of more avail than

\* See Daniel xi. 39.



a month's fasting and prayer," we can hardly imagine that the prophetic colouring could be too vivid, or that the forebodings of the church could be too gloomy and appalling. To which must be added the heaven he opened for the most flagitious indulgences, to consist in the most degrading vices.

And he came with all power, and lying wonders, and durableness of unrighteousness, according to the prophecy of St. Paul; his signs were, indeed, *τεράτα ψευδους*, which may mean either wonders in themselves, false or pretended, or wonders that were for the defence and propagation of falsehood and wrong. Mahomet's were both these together; as that he ascended to heaven on the BORAK, that he split the moon, and put it together again, that trees bowed to him, and a shoulder of mutton spoke to him\*.

The dragon, the old serpent, the devil, and Satan, had reigned in the heathen world by means of idolatry and polytheism, as will be explained more fully hereafter: but he had fallen like lightning from heaven, and been deprived of his throne and empire by Christianity. Finding it, therefore, impossible to reign in person, or rather in his old form and appearance, he gives his throne and power to Antichrist, and outvies Christianity itself in destroying idolatry, in order that

\* See Fell on the 2nd of Thessalonians.



he might now reign by persecuting and abolishing it, as he had before reigned by encouraging and supporting it; the evil spirit, the dragon of heathen idolatry, having been cast out by the Gospel, returns with "seven other spirits more wicked than himself, and the last state of things is worse than the first." And to the same effect a voice was heard by St. John in his xiith chapter, after the dragon of Paganism was cast out of heaven; that is, from visible power and political authority in the world, "Woe to the earth and the sea, for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time." Islamism is much worse than Polytheism, less gross and glaring, and more specious and plausible, more delusive and bewitching; it floats not on the surface, but sinks to the bottom of the soul, engrosses the faculties and feelings of the mind and of the man, blocks up the avenues of doubt and of misgivings, prevents reflection and remorse, and cuts off the hope and the probability of improvement and of conversion. *Corruptio optimi est pessima*, that which is most excellent is the worst possible when corrupted. And Islamism is the truth perverted to the utmost, and Christianity corrupted in the greatest possible degree. It is the deadly nightshade of the Gospel; wherever it takes root, Christianity has always withered and declined.

What our blessed Lord Jesus Christ did for

Judaism, the same precisely Antichrist or Mahomet did for Paganism ; the one refined and spiritualized the worship of God, and perfected the religion of the Jews ; the other refined and spiritualized the worship of idols, and perfected the idolatry of the Gentiles. And his strange and artful intermixture of right and wrong, his serpentine concealment of errors the most frightful, and of crimes the most enormous and atrocious, under truths the most momentous, and instruction the most solid and substantial ; his dexterous inoculation of the most hideous and outrageous idolatry on the pretended abhorrence of all idols, and the seeming worship of God alone, made the delusion the most subtle and the most imposing, and the temptation the most dangerous and the most successful that had ever been devised and resorted to. The potion was composed of drugs so potent and so skilfully combined, that lasting and incurable intoxication has been the consequence ; it " is a golden cup, and the nations have drunk of it and are mad ;" they have been made " drunk with the wine of her fornication," that is, with the idolatry and blasphemy of Islamism. The true believers of the false prophet have engrossed to themselves the ancient world in Asia and in Africa, and part of Europe, and still occupy the fairest portion of the globe ; and their number is variously stated from 140 to 200 mil-



lions \*, whilst others increase that number still farther.

That the prophets in foreshowing the glory of Christ, the progress of his truth, and the establishment of his church, should have overlooked this too successful rivalry and fatal opposition it was to encounter, cannot be imagined ; and, therefore, many more premonitions and foretokens of the imposture and coming of Antichrist might be produced †. Sufficient, however, has been done

\* Antichrist was by peace to destroy many, and Mahomet, by granting to all except idolaters, the enjoyment of peace and security, on their payment of a moderate tribute, induced many to fly to him for refuge from the violence of contending sects within the church, and even the intolerance of the Catholic emperors, and they were hereby enticed to adopt his creed, to enlist in the crowd of his followers, and to swell the tide of his conquests.

† *The desire of women*, Dan. xi. 37. The vulgate translates it, "he shall be given to the desire of women;" it might also be translated, "he shall not regard the loveliness or the desirableness of his wives;" that is, he shall have wives, and will despise them and abuse them ; he will encourage and practise all the vices and cruelties of the Seraglio, and of the Harem. So that in any case, and in every case, the sense and the result is the same. "The idol, the ruling passion of the Turk is beauty, for this he will pay any price ; this he will procure from every nation. When the first wife of his fancy begins to lose the freshness of her charms, he will seek another more seductive, no matter whether Persian or Armenian, Jewish or Christian."—Carne's Letters.

In this manner the man of sin, according to St. Paul's pre-



to evince his real nature and character, and to establish the truth and completion of prophecy. And the benefits of these presages and warnings to the afflicted churches, which have been exposed to the fraud and malice of the Arch-deceiver for twelve centuries, is not easily ascertained at this distance both of place and of time. They may have contributed to support them under their sufferings, and to preserve them from delusion; and they may enable them, at no distant period, to turn all the force of truth realised, and of prophecy completed before their eyes, against the hollow and treacherous subtleties of the false prophet. Even to us the subject is neither deficient in interest nor devoid of instruction. It shows the wisdom and foreknowledge of God; his care for his truth, and his love of his church. It unfolds the deepest fraud and malice of the devil, and evinces the most deadly craft and cruelty of the serpent. We witness in it the triumph of Christian truth even in the too general apostasy of its former friends, and the short-lived successes of its enemies. We trace the meaning and the motive of the sacred premoni-

diction, 1 Tim. iv. subverted and prevented marriage, *κωλυοντων γαμειν*, "preventing or hindering marriage," not *forbidding* it according to our translation; polygamy breaks the marriage ring, and violates the marriage bed; it destroys its REALITY as well as its purity, which can only subsist between one man and one woman; whilst, at the same time, it does not FORBID it.

tions and the prophetic warnings, and we are enabled to thread and to disentangle the mazy plan of Providence, to adjust the true use, and to contemplate and to admire the profound scheme of prophecy \* †.

\* “ Commanding to abstain from meats.” 1 Tim. iv. 2. See White’s Bampton Lectures, Sale’s Koran, Mills’s History of Mahometanism, Neale, Hippolytus, Ephrem Syrus, Irenæus de Antichristo, Andreas Cæsariensis, Chrysostom, Augustine, Theodoret, and in general the fathers on the same subject. Jerome on Daniel. Gibbon’s Decline and Fall, vol. ix.

† St. Peter and St. Jude unite in depicting and characterizing the blasphemy and apostasy of Mahometans; they both confessedly refer to the same subject, and to the same individuals, who were to commit the same excesses and to be guilty of the same crimes—to deny the only Lord Jesus Christ, and to turn the grace of God into wantonness, going after strange flesh like the people of Sodom; to despise authority, that is, lawful authority, by promoting rebellion; or if *κυριοκτητος* be understood of the Lordship of Christ, it will denote that they deny his majesty and his divinity; to blaspheme or speak evil of dignities, *δοξας*, which with Œcumenius, Stockius, and others, we must understand of the angels or bishops of the churches, who are the stars in Christ’s right hand, and are said by St. Paul to be “ the glory of Christ \*,” “ the glory of the stars is the beauty of heaven †;” and Philo says, “ I consider the hosts which surround thee and attend thee to be thy glory ‡,” and we know how greatly the ministers of Christ are reviled and persecuted by Mahometans. They are likewise said to promise pardon for the most flagitious vices and the greatest atrocities, to foam out their own shame, to be wandering stars or false prophets, a star

\* *δοξα Χριστου.*

† *ουρανου καλλος δοξα αστρων.*

‡ *δοξην δε σην ειναι νομιζω τας σε δορυφορουσας δυναμεις.*

being the symbol of a prophet or teacher, as appears from the Apocalypse; to speak "most extravagantly proud things \*;" the very word made use of in the Septuagint, to express the blasphemies of Antichrist and of his followers; they are also called "scoffers," or "mockers †," because they scoff at the Resurrection of Christ, and deride his coming to reward his followers, and to judge the world, the grand truth of the Gospel, and the chief hope and consolation of the church: calling those who believe it and expect it "Christian dogs," &c. &c.; they were, moreover, typified by Cain, the murderer; by Balaam, the false prophet, teaching fornication; and by Korah rebelling against Moses, and constituting himself the high priest of the Lord. From all which it appears that both those Epistles, together with Enoch himself, spoke of those men who were so far to incense the Most High, as to furnish a particular motive and reason for hastening his coming to punish their blasphemies and to destroy the world.

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\* υπερουκα.

† εμπαικται.



## SECTION VI.

## THE FOUR MONARCHIES.

THAT the four metals of gold, silver, brass, and iron, in the image seen by Nebuchadnezzar, in his celebrated dream, recorded in the second chapter of Daniel, and the four beasts seen by the prophet himself in his seventh chapter, in different ways betokened and characterized the four grand successive monarchies of the world, is almost universally admitted; it is asserted in the prophecy itself, and is evinced and explained at great length by various writers on the prophecies, viz. Bishops Chandler and Newton, Mr. Mede, Dr. Moore, and the commentators in general. These four great kingdoms, or monarchies, viz. the Babylonian, the Persian, the Grecian, and the Roman empires, had been most signally favoured by Providence, and peculiarly honoured above all others of their respective rank and times. They had been blessed with the bright beams of truth and virtue, and the invaluable advantages of revealed religion. They had been in the immediate vicinity of the church of God, and in actual contact with it; they had enclosed it within the precincts of their sway, and had involved its fates and fortunes in the various cir-

cumstances of their history. They were, therefore, in this way closely and deeply connected with the best interests of our being, and the most essential and important objects and prospects of mankind : and as they greatly affected the condition, and influenced the extension and the prosperity of the church and people of God, they had more than once attracted the notice, and engaged the attention and the investigation of the prophets, and are repeatedly symbolized and delineated in their visions and parables. They are hence seen also by the prophet Zechariah, and denoted by four chariots drawn by red, black, white, and grisled and bay horses, variously to represent and distinguish them. And no other kingdoms, or monarchies, were foreshowed or regarded by the spirit of truth and of prophecy, because no other were so intimately associated with the designs of Providence for the preaching of the truth, and the well-being of religion ; nor were so instrumental in promoting the advancement, and the establishment, of Messiah's kingdom and glory in the world. And so far most prophetic writers and interpreters are agreed. But it seems not to have been generally observed nor admitted by them, that they are again seen and symbolized by the last and the apostolic prophet in the Apocalypse, and are presented in vision to St. John, not, as before, under the symbols of four wild beasts, or four chariots, but under those

of a like object and import. The symbols of four warriors, or horsemen, each of whom rode in succession upon a white, red, black, and pale horse, respectively, as described at length in the vision of the seals in his sixth chapter. That horsemen, in the symbolical language of the prophets, signify kings, emperors, and conquerors, is universally acknowledged, and appears in some degree from the passage itself, where the first rider or horseman went out with a bow in his hand, conquering and to conquer. "Ride on" in the xlvth Psalm, is paraphrased by the Chaldee Targum βασιλευε, "reign," and in Virgil *Sonipes bellis feralibus omen*, "the horse an omen of destructive wars." And

*Neu Sinas Medos equitare inultos  
te duce Cæsar* \*. HORACE.

That they betoken kings and conquerors must therefore be acknowledged, and, indeed, is for the most part admitted by writers on the prophecies. But they have in general forgotten, that a king, or emperor, denotes, in the peculiar nomenclature of the prophets, not an individual monarch, or a particular prince, whose conduct and character could have comparatively little weight or influence on the religion and morals of mankind, but the kingdom or empire itself, which is governed by a long line of sovereigns, and which, therefore, must have no

\* "Nor let the Parthians, with unpunished pride,  
Beyond his bounds, O Cæsar, dare to ride." FRANCIS.



slight nor inconsiderable effect upon the condition and the destinies of the church and of the world itself. There are hence but two individuals who are by the latter prophets of both Testaments distinctly pointed out, and particularly meant, as kings, viz. Christ and Antichrist, and even they also, in reference to their respective kingdoms or empires, which were to be so extensive and permanent in the world, and so intimately and essentially instrumental to the progress of religion and truth, on the one side, and of idolatry and error on the other. Both Hezekiah and Cyrus had indeed been individually announced and distinctly foreshown by the name or the symbol of "the king;" because they had been chosen adumbrations and acknowledged precursors of King Messiah, our Lord Jesus Christ; and Antiochus Epiphanes had been also similarly foretold and foresignified, because he had stood in a corresponding relation to the false messiah, Antichrist. But in almost all other cases kings denote, in the peculiar and symbolical phraseology of the prophets, the kingdoms or empires themselves which they governed; and which are of infinitely greater interest and consequence to religion and to mankind, than individual potentates could possibly be. Hence the seven crowns or diadems, in chapter xii<sup>th</sup>, and the seven kings in chapter xvi<sup>th</sup> of the Apocalypse, point out seven great kingdoms or monarchies, as will be seen hereafter. And this is an

axiom of interpretation almost invariably and universally adopted, except, unluckily, on this single and important occasion. But no solid reason nor just grounds have been, or, indeed, can be assigned for any exception or deviation, in this particular instance, from the constant sense and use of prophetic language, and the general rules and acknowledged axioms of its interpretation. The four horses, therefore, in the Apocalypse, with those who sat upon them, designate, not four particular sovereigns, but the four great sovereignties or monarchies themselves; which had been, indeed, frequently depicted and characterized by corresponding symbols, and like emblematic designations, in preceding prophets, and which are here introduced once more in order to shew that all the kingdoms of the world are now, and have, in fact, always been, subject to our Lord Jesus Christ, and under the rule and controul of "the Lamb slain from the foundation of the world:" and for a farther reason, which will appear in considering the peculiar design and meaning of the cherubim in the holy of holies. Writers, by not duly adverting to these simple and obvious truths, and neglecting or despising this almost self-evident conclusion, derived from principles so constantly recognized by themselves, have greatly perplexed the prophecies of the Apocalypse. It is an error *in limine*, an error in the premises, which no subsequent justness of de-



duction, nor acuteness of reasoning has remedied, or, indeed, can remedy. They, hence, regard that book as separate and detached from those of former prophets, as having a different object and use, and requiring a different process and method of investigation and of exposition. They have, moreover, inferred that the order of time, or of the event, is the order of its visions and prophecies; which are thereby supposed to foreshow a continued and unbroken chain of consecutive events and related facts, to the end of the book, and to the end of the world. Whereas that last book of prophecy fulfils, that is, explains and completes the preceding prophets, as the Gospel itself fulfils, that is, explains and completes the Law. And in it, as in other books of prophecy, subsequent visions and brighter revelations are frequently vouchsafed for the purpose of elucidating others, which had been more obscure and indistinct: as is obvious in the case of Daniel on the most casual and inattentive perusal. Hence the vision of the four horses with their riders coincides in substance and tenor with Nebuchadnezzar's dream in the iind chapter, and with that of the four beasts in the viiith chapter of Daniel: in each of which a rapid sketch is afforded of the character and fate of the four great monarchies of the world, and in them of the destinies of the religion and of the church of God, to the very end of time, and even of that end itself.



And the remaining chapters of both prophets are, for the most part, occupied in supplying various omissions, explaining particular subjects and difficulties, and in detailing at length what had been but barely hinted and imperfectly noticed before. The same remark will also apply to Zechariah's sixth chapter. A general sketch and comprehensive summary being afforded in all those prophecies of the world's history, carried down to the end of time, and the beginning of the fifth and the glorious kingdom or monarchy of Christ, which is to swallow up all others, and to have no end. As will be seen at once by comparing them together.

The head of gold in the Babylonian monarch's dream, had betokened his kingdom or monarchy. "Thou art that head of gold," said the prophet. It had been also symbolized by the lion, the first of Daniel's beasts, and is therefore represented in the Apocalypse by the white horse, with one sitting upon him, "having a bow in his hand, who went forth conquering and to conquer." All of which emblems united in marking, with signal honour and distinction, the first of the four monarchies, and bore testimony to the *greatness* of its riches, the rapidity of its conquests, and the splendour of its triumphs, which were usually on white horses. The silver in the image, the bear among the wild beasts, and the chariot with black horses, signified the second or the Persian mo-

narchy. The bear is a voracious animal \* ; and, agreeably to the symbol, the Persian monarchy had been exceedingly cruel and oppressive to the conquered nations, and unsparing of human life. Hence a voice was heard by St. John, addressed to it, “arise, devour much flesh ;” and it amply executed its commission, and faithfully confirmed the prophecy. It is, therefore, represented by the “red horse” in the Apocalypse, whose rider had “a great sword, and power to take peace from the earth.”

The brass in the image denoted the third or the Grecian monarchy †, as did also the leopard among the wild beasts, to mark the celerity of its movements, the impetuosity of its progress, and the suddenness of its victories and of its establishment. The same circumstances are pointed out by the white horses in the third chariot of Zechariah, which were supposed to be the swiftest, and were always used in triumphs. But in the Apocalypse the rider of the third horse, that is, the third king or kingdom, has a pair of balances in his hand, to signify the justice of his laws, and the equity of his administration.

Alexander had been exceedingly indulgent and favourable to the people of God ; wherein he was, in general, followed by the subsequent princes and rulers of the third monarchy, except

\* ζων παμφαγον, Aristotle.

† χαλκοχιτωνες αχαιοι, “the brazen armed Greeks.”



almost in the single instance of Antiochus Epiphanes. In founding Alexandria, Antioch, Seleucia, and the various and almost innumerable other cities which had been built by the Grecian monarchs, the Jews had all the immunities and encouragements of native Macedonians. The Grecian empire was, in fact, the great civilizer of the world. Alexander, in the language of his biographer, "sowed Asia with cities," and his example was not lost upon those who succeeded him. Throughout the dominions of the third monarchy the arts were cultivated with success, and rewarded with munificence, life and property were secured, agriculture promoted, commerce encouraged and protected, and the necessities and luxuries of life of all kinds, and from all parts, abundantly provided and diffused among its subjects. And, hence, a voice was heard by St. John, "A measure of wheat for a penny, and three measures of barley for a penny, and see that thou touch not the oil and the wine."

The iron feet of the image betokened the fourth, or Roman empire, as did also the fourth beast, that monster without a fellow, and without a name; "which was dreadful and terrible, was strong exceedingly, and had great iron teeth." And it is similarly denoted and characterized in the Apocalypse; it is signified by the pale horse, and "his name that sat upon him was Death, and he had power to kill with the sword, and with hunger,



and with death, and with the beasts of the field." In which enumeration are included two methods of killing unknown to the preceding monarchies, and peculiarly *Roman*, viz. starvation and wild beasts. The fourth monarchy alone of all the others was so cruel as to *starve* their prisoners and their criminals to death; and beasts of the field were likewise employed by them in the work of carnage. Not only their culprits but innocent and unoffending Christians were often destroyed in this way; and "Christianos ad leones," "let the Christians be thrown to the lions," was a well known outcry of the populace, and was a frequent gratification of their rulers, and amusement of the spectators at the public theatres. This hitherto unparalleled ferocity and brutality of the Roman beast or monarchy is aptly and graphically depicted by Lactantius \*. "The sufferings of the servants of God have been and still are a public spectacle throughout the world; in order to torment whom, new and hitherto unusual methods of torture have been devised. For—my mind shudders to recollect how the savage butchery of monstrous wild beasts exceeded even death itself in terror and cruelty." The same thing is also marked in the vision of the seals by the cry of the souls under

\* Spectatæ sunt enim spectanturque adhuc per orbem pænæ cultorum Dei in quibus excruciantis nova et inusitata tormenta excogitata sunt nam—horret animus recordari cum immanium bestiarum ultra ipsam mortem carnificina sævierit.

the altar, "How long, Lord! faithful and true dost thou not avenge our blood on them that dwell on the earth?" And they are then commanded to rest for a little season, until they shall be joined by their brethren, who shall suffer in like manner, not indeed any more from the heathen beast, or empire of Rome, but from the Antichristian and Mahometan beast or empire, and more particularly the Turco-Roman beast, or empire, as is foreshowed and detailed at length in the remaining parts of the book. The cruel and unexampled persecution of the Roman beast, or monarchy, is briefly indicated in a similar manner by Daniel, in his Vision of the four beasts, "The fourth beast (or monster) stamped the residue with *his feet*; that is, God's residue or remnant \*."

And it is obvious that both prophets bring the world to its end with the fourth beast, or monarchy, as Nebuchadnezzar had done before them; and as is, moreover, frequently asserted and repeated in subsequent visions and prophecies, which seem, indeed, to have been vouchsafed to both those seers and prophets, for the definite object and express purpose of filling up this outline, and of expanding this abridgement; as indeed they could do nothing else, for it ex-

\* For so his church is frequently called by the prophets, as may be seen in Taylor's Concordance, on the word שֶׁאֵר, shear, and in Trommius on the word καταλοιποι, and will be farther shewn in a subsequent section.



tended from the period at which it had commenced, to the end of the church and to the end of the world. And the prophet of the New Testament only differs from the prophet of the Old Testament in respect of time and place, or other external circumstances; and, moreover, in that the Apocalypse is actually and ostensibly given by the GOD-MAN, "the lion of the tribe of Judah," who in person opens the seals, and sends his angel to give it to St. John; whilst the same, or at least similar and corresponding visions and prophecies, respecting the same great monarchies and future events in general, had been revealed to former seers and prophets by the prophetic spirit sent down in and through the same God-man, or "lion of the tribe of Judah," not visibly and publicly inaugurated and seated on the throne of his glory as on this occasion, but prospectively and subsequently to be so; as he was the Lamb slain, and his kingdom was prepared, before the foundation of the world. And as the Patriarchal and the Jewish church are the same with the Christian church, and are Messiah's church in truth and in fact, but indeed in pupillage and in immaturity. Nebuchadnezzar's dream ends with the gold, silver, brass and iron being broken together and becoming as the summer threshing-floor: "and the stone became a great mountain and filled the whole earth;" whereby are signified the end of all things, and Christ's glorious and eternal king-



dom in the new heavens and the new earth. The vision of the four beasts or wild beasts ends in like manner, as does that of Zechariah, with an immediate reference or sudden transition to the end of the world, or the church and kingdom of Christ, which must in this case be deemed synchronous and synonymous objects and events. And the vision of the four horses with them that sat upon them, has a like result and termination; the "stars fell from heaven, the heavens departed as a scroll, and they hid themselves in the dens and rocks of the mountains, saying to the mountains and to the rocks, Fall on us and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?" From all which it follows that, allowing for the difference of time and of external circumstances, the prophecies of the New Testament in many respects coincide and correspond with those of the Old. That the prophecies of the beloved John agree with those of Daniel particularly, who was also greatly beloved, and so much resembled him; not only in the process and manner of their being revealed, but also in their general object and import: and sketched out at one view what was to be more distinctly developed and farther elucidated in subsequent visions, and by ampler and brighter discoveries.

## SECTION VII.

## THE WILD BEAST.

HAVING determined the prophetic marks and scriptural character of the Antichrist \*, and having evinced a close and exact correspondence, and an entire conformity therewith in modern history and in real life, and the adequate and irrefragable completion and confirmation of the prophecies in the person and pretensions of Mahomet, let us now proceed from considering his boasted mission from heaven, and his assumed spiritual supremacy, to investigate his widely-extended *temporal* domination, and his vast and tyrannical *worldly* empire. The very different prophetic names and characters of the Antichrist and the Beast, or rather the wild beast, necessarily require this distinction, and indeed almost unavoidably force us to adopt these different views and considerations. The name of the Antichrist more obviously indicating his religious character, and betokening the spiritual functions and divine authority he claimed, whilst that of the wild beast denotes his political character, and symbolizes that idolatrous and barbarous kingdom, or empire,

\* ὁ Ἀντιχριστός.

he founded, and has so long maintained over an important part of the globe, and over no inconsiderable proportion of mankind. He had been frequently foretold and fore-signified by the spirit of truth and of prophecy, under the two-fold character of an earthly sovereign and of a false prophet, and was therefore expected and dreaded by the ancient church, both Jewish and Christian, in the two-fold capacity of a wilful king, and cruel tyrant, and of a founder of error and high-priest of imposture\*. His kingdom or monarchy is therefore justly termed *θηριον*, which, according to Daniel and all the commentators, signifies, in general, an impious and barbarous empire, opposed to the one true religion, and persecuting the one true church and people of God.

Hippolytus had, at an early period of Christianity, taught the primitive church so to understand the subject, and so to interpret the prophets, and observes, "He calls the Antichrist the Beast, or, the wild Beast †." In this he is followed by Andreas Cæsariensis, in his Commentary on the Apocalypse, which is borrowed from more ancient writers, and from purer and better times. Ephraim Syrus adopts the same exposition and the same conclusion, and calls him "the terrible wild beast ‡," and "the dragon." And the Pseudo-

\* See Dan. xi. 36, 37.

† *θηριον τον Αντιχριστον λεγει.*

‡ *θηριον δεινον.*



Athanasius only echoed the general voice of antiquity in declaring, "it is manifest that the Beast is the Antichrist \*." That such was the decision and the interpretation of antiquity in respect of this momentous subject and character, so frequently noticed and delineated in the Scriptures, and of such general inquiry and consequence in the church and in the world, is and must be at once admitted. But the bitter party zeal, and unhappy love of strife and controversy, which distinguish and mislead most modern expositors, and are so prevalent and pernicious in modern times, have greatly obscured the meaning, and perplexed the design and the use of it. Revealed truth, as such, in itself, and for itself, has been by this means deprived of its support and its defence, and the catholic church has been robbed of her treasures and her strength, her friends have been divided, her cause has been weakened, her influence and her authority have been lessened, her hedges have been broken down, and the wild boar of the forest permitted and even invited to pluck off her grapes.

Bishop Newton rejects here the light and guidance of the *ancient masters*, and dismisses the wise and good who had gone before him, both of his own and of the primitive church, with coldness and even with disdain. "The

\* προδηλον ὅτι το θηριον ὁ Αντιχριστος εστι.

fathers had strange notions concerning Antichrist." Nor does his opinion of the early writers of the church of England seem to be less mean and less contemptuous. But strange as were the notions of both classes of writers, and of both periods of the church, they were more agreeable to Scripture and to truth, and more consistent with the testimony of fact, and the events of the world, than his own, or those of such as have been led by him. To interpret prophecy so as to discredit the faith, and to disgrace the profession of our holy religion, is obviously to contravene its acknowledged end and use, and to strengthen the hands of infidels and of Mahometans. Besides, misinterpretation produces not merely ignorance, but what is much worse, error. Few scriptural truths are not merely scientific, and wholly theoretic. Even those of prophecy, however speculative they may appear, are essentially operative in their design, and entirely practical in their tendency and results; and to mistake and to misapply them is, in this case, to pervert them, and to detract from the evidence and the influence of Christian truth, and is a public loss and wrong to the church. And writers of the Anglican church, which recognises the Pope to be the Bishop of Rome, have never even attempted to reconcile the inconsistency of his being the professed disciple and even minister of Christ, and, at the same time, his professed enemy



and rival, Antichrist. Can the same proposition be at once both true and false, or can two contradictories be true at the same time? The difficulty and the diversity of prophetic interpretation seem, in a great degree, to hinge, after all, on the use and application of prophetic language, and, as in many other cases, to terminate in a mere verbal discussion and distinction. And if writers had carefully weighed and defined the words "church," *ἐκκλησία*, "wild beast," and *ζῷον*, "living creature," and strictly adhered to the true intent and use of those words, many errors might have been avoided, and many volumes might have been spared. But they seem in general to have overlooked or forgotten that prophecy regards external profession rather than internal principle, and public conduct more than private character; that, therefore, *ἐκκλησία*, "wild beast," symbolizes a power, or empire, openly and avowedly hostile to the one true faith, and publicly and politically opposed to the one true church. The true meaning of that word, as distinguished from that of *ζῷον*, "living creature," seems to have been wholly unknown to our English translators, who render both by the same word, "beast;" though the one is the enemy of the truth, and the persecutor of the church, whilst the other is their friend and their ally. And this one consideration and distinction, duly weighed and applied, completely saps the foundation of the modern system, and



entirely subverts the controversial sense and use of prophecy.

Many and great errors might also have been avoided by duly investigating and digesting that grand outline and map of prophecy and of Providence, furnished to us in the celebrated image of gold, silver, brass, and iron, including its interpretation by Daniel. It may be also called, with Mr. Mede, "the calendar of prophecy," for it serves as well to regulate its periods and to adjust its dates, as to mark the site and to determine the place of its characters and its completions. It is a most important and valuable prophetic symbol, or parable; or an hieroglyphic prophecy, extending to all successive stages of the church, and eras of the world, and embracing some of the most general and momentous events, both of one and the other. It is not only in itself an useful accession to the prophetic visions and emblems, but serves also as an instructive comment and necessary illustration of them, affording us at all times a fixed line to bound our inquiries, and an invariable standard to regulate our conclusions and our expositions respecting them; all other visions and prophecies being, for the most part, contained within the limits which it assigns, and completed on the stage which it erects. For the monarchies which it represents and describes were not deemed worthy of the prophetic Spirit's attention and delineation, merely on their own account, or for their own intrinsic

and superior merit ; but because they furnished the site of God's spiritual kingdom on earth, and reckoned his church and people among their conquests and among their subjects. The fourth beast or monarchy being, therefore, the chosen field of the Son's and Spirit's mission, and the honoured place and station of Messiah's church, is marked with peculiar care and exactness in successive periods, and in different circumstances, from its vigorous youth and mature age to its greatest debility and utmost decrepitude, to the verge of time and to the end of the world. The fiction of the various ages or periods of the world, as has been observed by Calvin, seems to have been derived from it ; and the Romans understood it so well as to be able to determine their own proper time and place, as one of their poets says, *Ferrea ætas agitur*, " Now is the iron age." And, to omit the other parts which have been aptly and amply explained and applied by many writers and commentators, the general object of the two legs of iron to represent the Roman, or fourth empire in its divisions of east and west, is equally clear and indisputable, and therefore by the established rules of all works of design, and even of right reason itself, the ten toes must be equally divided between each of the feet, and five must be apportioned to the one foot, as well as to the other ; and the simple and self-evident truth both of prophecy and of history, that the

fourth and last monarchy existed in BOTH east and west, seems to have been in a great degree unknown or forgotten by modern writers and expositors, whereby they have agreed to transfer the five toes or provinces, which belong to the east, to the west, which therefore has engrossed the entire ten, whilst the east has none at all! Errors, like misfortunes, seldom come alone; the ten horns likewise of the fourth beast, which coincide with them in betokening the same ten provinces of the vast and mighty monarchy of the Cæsars, must likewise be translocated to the west: and leave, by an extraordinary violation of the forms of nature, and a monstrous distortion of the symbols of prophecy, one leg of the image without toes, whilst the other has a double proportion of them, and one side of the beast without horns, whilst the other side has ten!! The two legs of the image together with the five toes to each, are given by Gibbon as follows: Spain, Gaul, Britain, Italy, Africa, composed, in a great degree, the western empire, under Honorius, after the death of Theodosius; whilst Arcadius reigned over Egypt, Syria, Asia Minor, Roumelia, including Thrace, Macedonia, and Greece, the tenth toe or province, denominated by Gibbon the Danube and Illyrian frontier\*, seems to have been divided between both.

\* See Gibbon, vol. i. chap. i. and vol. v. chap. xxix.



By the modern scheme of exposition, it appears from hence, that prophecy and history, which ought to go hand in hand, and mutually to illustrate and support each other, are wholly disunited and at war; and if the events of the world, and the light and guidance of history, be impartially and dispassionately consulted and followed, it will be found that no monarchy has arisen in the west, since its fall in the time of Augustulus, in the fifth century, which has ruled, or could rule, the subjects and dominions of the Roman empire, and which had the prophetic marks and character of the fourth and last beast. What just right, or fair pretensions, the empire of Charlemagne had to the rank and name of that vast and mighty monarchy, with its ten toes or ten horns, that is, ten provinces, may be easily ascertained from the fact, that it never extended to the East at all, never embraced even the five provinces of the West, Africa and Britain having never been subject to it; and that after the death of Charlemagne it was for ever divided, and soon lost Spain, Italy, and France, and subsequently exercised but a very limited and precarious, and sometimes barely a nominal jurisdiction, over the free and independent princes and states of Europe; and, in general, only aped the forms and the name, without the absolute and uncontrollable power, and the acknowledged and undisputed authority, of the Roman Cæsars. The west, if

we are to believe the unbiassed and united testimony of all writers on the subject of the middle ages, and the impartial voice and decision of history, consisted of many barbarous and warlike tribes, of various independent kingdoms, and free republics, almost totally detached and unconnected, except in some common principles of religion and of civilization. They acknowledged no common master, they were subject to no sovereign head, and they regarded the emperor of Germany, at the utmost, only as the regular *president* of their free assemblies, or the first in rank and influence amongst their sovereign princes, and looked up neither to him nor to the Bishop of Rome, as the paramount lord and liege master of their lives and properties. The words of Æneas Sylvius, the secretary of the emperor of Germany, exhibit the true state and spirit of western Christendom in the middle ages: "It is a body without a head, a republic without laws or magistrates; the pope and the emperor may shine as lofty titles, as splendid images, but they are unable to command, and none are willing to obey; every state has a separate prince, and every prince a separate interest. What mortal could reconcile the English with the French—Genoa with Arragon—the Germans with the natives of Hungary and Bohemia \*?"

Moreover, if the western empire had been

\* Gibbon, vol. xii. chap. lxix.



completely re-established, and had been restored to all its former power and dominions, it would have had but five toes, and five horns, or provinces, instead of ten. And *if* it had the ten provinces, it would not, even in that case, have been the abominated and foredoomed beast of Daniel and of the Apocalypse. Neither Charlemagne, nor his successors, can with any shadow of truth or justice be charged, in the language and sense of prophecy, with the atrocious crimes and the daring blasphemy which so frightfully characterize and distinguish the prophetic beast, any more than Constantine, Theodosius, or Justinian, in earlier times. In their public stations and official capacities, they were the constant and faithful friends and protectors of truth and virtue. And having been the unfailing guardians and defenders of the faith and church of Christ, as it was professed and as it was established in their times, it is impossible that they could be stigmatized and denounced by the Spirit of prophecy, as their enemies and oppressors. Public profession and official character are the proper field, and the chief, or rather, the sole object of prophecy, and not internal principle, and private and personal merit or demerit; as those alone admit of public notice and observation, and thereby of ample proof, and satisfactory assurance of completion; whilst the private character, and the secret intentions, and real principles, must, for the most



part, be reserved for the stricter scrutiny, the more exact decision, and the more adequate retribution of the last day, when the secrets of all hearts shall be disclosed. The nations of the west, which composed the Latin church, with all their faults and all their barbarism ; which it is neither attempted nor desired to deny, nor even to excuse, constituted, after all, the purer and the better portion of the household of faith, and of the family of God. If we are to believe ecclesiastical history, they were far superior to the members of the Greek, or of the other eastern churches, where the second council of Nice had established the worship of images ; whilst the Council of Frankfort, consisting of 300 bishops, with Charlemagne at their head, had zealously opposed it and condemned it. Bishop Newton here betrays the most gross and glaring absurdity and inconsistency ; one moment extolling Charlemagne and the Council of Frankfort, and the next denouncing and foredooming him and his successors as the impious and execrated beast and Babylon of the Apocalypse ! But how *they* could be represented in the prophecies, which solely, or, at least, chiefly regard and promote the open profession of the faith, and the public establishment of the church, as their persecutors and destroyers ; how *they*, in their public capacity, could be branded by the prophetic Spirit as the Apocalyptic dragon, and the beast, and, therefore, infinitely more idolatrous, more

blasphemous, and more abominable than ancient Babylon, and than pagan Rome, party zeal could alone have first imagined, and party strife alone have first attempted to prove. If the good Providence of the Head of the church had not in fact raised up in Charles Martel, and his family, and the other rulers of the west, a number of steady friends of the one true religion, and a succession of zealous guardians and defenders of his persecuted faith, and thereby afforded a secure and permanent asylum to his hunted and flying spouse, the church, now exiled and outlawed in Africa and the East, the Saracens might have executed their threat and their boast, and have banished the religion of Christ from the earth. In the shadow, therefore, of revived empire in the West, or, rather, in the union of the various independent states and free republics of Europe in the same common principle of faith and practice, and composing the Latin church, however defective, or even culpable they may have been in other respects, we must hail the sanctuary of Christianity, the refuge of the truth, and the asylum of our faith. They were not the mystical Babylon, nor the beast and the dragon of the Apocalypse, but his public and decided enemies, raised up by the supreme guardian and faithful protector of truth and righteousness, to be the counterpoise of his vast and almost overwhelming weight, and to be not only a solid and insuperable barrier to his



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hostile designs against the church itself, but also to resist and to check him in his enormous and rapid strides to universal empire.

And even in those darker ages of Gothic ignorance, and of almost universal darkness and barbarism, the church was never forsaken of her Head, nor barren of those peculiar gifts and graces which the times admitted, and which circumstances required. And without in the slightest degree sacrificing clearer and brighter truth, or compromising our present light and superiority, we may safely admire the more secret and less obtrusive virtues of patience and devotion, of humility and of charity, which were still richly bestowed upon the Western church, even in those unlikely places, and in those darker and more calamitous periods, which have been so frequently despised, and so unhappily and grossly calumniated, by the writers and interpreters of prophecy. The Christian faith is badly defended by detracting from the worth and virtues of those who profess it, and the church is unwisely supported and extended by vilifying its friends, and by dividing and diminishing its members; nor should the rude and honest Goths, and the humble and believing barbarians of the North and West, whose bounty we still enjoy, and whose temples we still inherit, be ungratefully defamed, and unjustly denounced, as the prophetic enemies of the truth, and the anticipated persecutors and destroyers of the church. And, more-



over, the West cannot be the site of that kingdom or monarchy, which is branded and execrated as the Beast: for he is to continue to the end; the fourth beast, or monarchy, is to remain until Christ's kingdom shall swallow up all other kingdoms, and until all things shall be put under his feet, at the *last* day. This is a prophetic axiom of solid and invincible truth and certainty. The stone without hands in Daniel is "to smite the image on ITS FEET," and, consequently, whilst it is yet standing, and to carry all things away, so that no place shall be found for them. "I beheld till the Beast was slain, and his body was given to the burning flame;" "The Beast and the false prophet were cast ALIVE into the lake burning with fire and brimstone." But now there is not so much as the shadow or the name of the fourth Beast, or the Roman empire, in the West, to perplex and mislead modern commentators, and to support and justify a fanciful and wrangling exposition of the prophecies. And I take the liberty of quoting the words of a living writer on this subject, who will not be accused of any excessive bias in favour of the religion of Europe, before the Reformation, and whose remarks are peculiarly worthy of the attention and digestion of prophetic writers. "The Norman conquest produced more good than evil, by bringing our church into closer connection with Rome, for THE LIGHT OF THE WORLD WAS THERE." And, again, "Had it



not been for the crusades, Mohammedanism would have barbarized the world ; and had it not been for the elevation of the clerical character, Christendom itself would have continued in a state of barbarism, and even retrograded farther \*."

In the East, indeed, there is a wild beast, with many of the ten horns still remaining, or an idolatrous and barbarous monarchy occupying the throne and capital of Constantine and Theodosius, and ruling many of the ten kingdoms or provinces of their empire in Europe, Asia, and Africa ; and which, by possessing all the marks and characters of the Beast, and by promoting all the idolatry and blasphemy of the false prophet, is therefore justly deserving of the abomination of the church, and the malediction of the prophets. The reason for overlooking this empire, and for translocating the Beast to the West, contrary to primitive tradition, which had always placed Antichrist's kingdom in the East, contrary to the prophetic symbols of the ten toes and of the ten horns, contrary, in fine, to his scriptural marks and character, which are no where to be discovered and realized in the West, is given by Bishop Newton as follows : " The two former Beasts were still alive though their dominion was taken away,—Greece and the East belonged to the third Beast, or monarchy, not to the

\* Southey's Life of Wesley, chap. ix.

fourth, for ‘the three first had their dominion taken away, though their lives were prolonged for a season.’ The fourth beast is therefore only to be found in the West, as the East still belonged to the third beast.” Now this clumsy sophism of *non causa pro causa*, is not only invalid and erroneous in fact, for every one knows that the Roman monarchy was as fully and firmly established in the East as in the West, and continued there for many ages to survive its total fall and extinction in western Europe; but it also contradicts the very premises from whence it affects to be derived, and which distinctly state, that the dominion of the former Beasts was taken away, and of course was transferred to, and exercised by, the fourth Beast. If there is any truth in history, the Roman monarchy completely subverted all preceding monarchies, and not even a vestige of Alexander’s empire, and much less of the Persian and Babylonian empire was suffered to remain to disturb its peace, or to impede and interrupt its jurisdiction. The main pillar, therefore, and chief corner-stone being inconsistent with history, and contrary to fact, the building can be no stronger than the foundation, and the whole fabric must tumble to the ground. The fault of the argument consists in confounding the two very distinct ideas expressed in Daniel’s prophecy by “the life and the dominion of the Beast,” which are also denoted in the Apocalypse by



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Apocalyptic beast was to come “exposing the deceit of those that are called gods \*,” in order to exalt himself upon their ruin, by engrossing all their influence, and concentrating all their estimation and worship in himself. Another scheme of prophecy must, therefore, be adopted, and another exposition and application of it must be resorted to, which shall be both consistent with truth and with fact, and in accordance with its constant and acknowledged design and use; and which, in fine, instead of preventing the belief, and disgracing the profession of Christ’s religion, shall contribute to support and to recommend them to promote peace, unity, and concord within the church, and to propagate the Gospel without it. And to the modern system may be with confidence opposed and contrasted that of St. Jerome and the ancient church; and, notwithstanding all its errors and disadvantages, and its want of the light and experience of 1400 years, it may with truth be asserted to be more sober in itself, more consistent with the language and meaning of the prophets, the events of the world, the interests of religion, and the peace and prosperity of the church, than that of the moderns, from Napier and Brightman down to Dr. Hales and Mr. Faber.

The “little horn” in Daniel was almost univer-

\* των καλουμενων θεων διελεγχων το ψευδος.



sally understood by both Jewish and Christian antiquity to involve a double sense, and to have a twofold object and reference, viz. to Antiochus Epiphanes in the primary and literal sense, and to Antichrist in the secondary and true sense. Porphyry had attempted to undermine the authority, and to deny the inspiration of Daniel's prophecies, and endeavoured to prove that they were written after the events which they had affected to foreshow. In opposition to whom, St. Jerome, Theodoret, and others, have evinced that Daniel not only preceded Antiochus, but that he had designated him merely as the adumbration and forerunner of the still greater and then still future enemy and destroyer of it, viz. Antichrist. Hippolytus had long before, on probably the authority of the Apostles, asserted, "The Antichrist is the other little horn growing up among them \*." And St. Jerome, "Most of our writers apply this place to Antichrist, and say that what was done by Antiochus in type, is to be accomplished in truth by Antichrist †." And to the same effect Theodoret, "The Antichrist is the antitype of Antiochus, and Antiochus is the image or type of the Antichrist ‡." He is called the little horn,

\* Κερας ἕτερον μικρον αναφνομενον ὁ εν αυτοις Αντιχριστος.

† Hunc locum plerique nostrorum ad Antiochum referunt, et quod sub Antiocho in typo factum est, sub illo in veritate dicunt esse complendum. Hieron. in 8m. Danielis.

‡ Αρχετυπον δε του Αντιοχου ὁ Αντιχριστος, και του Αντιχριστου εικων ὁ Αντιοχος.



not because he was to be always little, but because he was to be little in his first beginning and his early progress. After which he was to have the most rapid success, and to be extensively and amazingly prosperous. He was to come at a period when the Roman empire would be so greatly reduced, and enfeebled, as to be no longer capable of checking the growth of his temporal power, nor of preventing the general spread of his apostasy. This had been distinctly intimated by St. Paul, in his 2nd epistle to the Thessalonians, "only he that letteth will let until he be taken out of the way \*." Both of which texts were always understood of the Roman monarchy's becoming at last so weak and distracted as to be no longer able to stem the torrent of his invasion, nor to resist the progress of his delusion, and ultimately the subversion of the church and the ruin of the monarchy. "For as former monarchies were destroyed, as for instance that of the Medes by the Babylonians; that of the Babylonians by the Persians; that of the Persians by the Macedonians; that of the Macedonians by the Romans; so that empire itself will be destroyed by Antichrist †." By the authority, therefore, of St.

\* και, νυν το κατεχον οιδατε, "and now ye know what withholdeth," and μονον ο κατεχων αρτι εως εκ μεσου γενηται.

† ωσπερ γαρ αι προ τουτου κατελυθησαν βασιλειαι, οιον η Μεδων υπο των Βαβυλωνιων, η Βαβυλωνιων υπο των Περσων, η Περσων υπο Μακεδονων, η Μακεδονων υπο Ρομαιων, ουτω και απη υπο του Αντιχριστου.

Paul, and the universal consent of the ancient interpreters, of whom Chrysostom was here only the organ and the echo, Antichrist was to subvert the Christian religion and the Roman empire. And whether it was Mahomet, with his Saracens and Turks, or the pope of Rome, with his legates and cardinals, that invaded it, and overpowered it, and finally seized it, and still rules it, in Constantinople, the historian of the Decline and Fall will inform us. Here bishop Newton's system is not only opposed to St. Paul, and the ancient church, but is also at war with the whole stream of events, and the unbiassed testimony of history; it equally contravenes the design and meaning of prophecy, as it misapplies the guidance of facts and the lessons of time. For, agreeably to the intimations of the Prophets, Mahomet did indeed issue from the Arabian desert with his few and contemptible Saracens, not indeed in person, but by his Caliphs or Lieutenants, when the empire under Heraclius seemed on the very brink of ruin, and was the sport and prey equally of foreign enemies and of domestic factions, and, therefore, no longer able to let or to oppose him. The Nestorians, Eutychians, and Jacobites, incensed against each other and the general church, had greatly perplexed the government, divided the people, and distracted the empire, whilst a formidable coalition of the Avars, who had advanced to the very gates of Constantinople on the one

side, and of the Persians under the generals of Chosroes, the king of Persia, on the other, had threatened to destroy the religion and the empire at a blow. Now it was in this very nick of time, that Antichrist, or Mahomet, suddenly appeared, and gained such vast and rapid accessions of followers and of forces, as to pluck up by the roots three of the ten horns of the fourth and last Beast; that is, to separate for ever from the empire of Rome three of its kingdoms, or provinces, which were, Egypt, Syria, and Africa, agreeably to the early and constant tradition of the church, which was founded on the prophecy of Daniel, that "the land of Egypt would not escape," and that "the Æthiopians and Libyans," or Africans, "would be at his steps \*." And these three provinces of the Roman empire were ever after annexed to the kingdom of Antichrist, or the Saracen, and afterwards the Turkish monarchy, and, according to the words of the prophecy, have been always at the steps and at the beck of the false prophet. And, ultimately, the little horn, or Antichrist, engrossed to himself by means of the Turks, whose sultans are his caliphs, or vicars, and who are themselves his votaries and his subjects, the power, the dominion, and even the name of the fourth and Roman beast; and is so denominated by Daniel, "I beheld then

\* Dan. xi. 42, 43.



because of the voice of the great words that the horn spake, I beheld even till the beast (that is the fourth and Roman beast) was slain and his body destroyed and given to the burning flame." And this beast of Daniel is also the beast of the Apocalypse, as they both have the same or corresponding marks and characters, they both arise out of the abyss or sea, they both have ten horns, the well known symbols of the ten provinces of the Roman empire, they are both represented in the two-fold character of spiritual fraud, and temporal despotism; they both blaspheme God and oppress his saints, and extend their worldly empire by religious imposture. The language of the Apocalypse is obviously borrowed from that of Daniel, to point out the same circumstances, and to signify the same monarchy: which has in both prophets the same origin and the same termination; the same blasphemy and the same crimes; and the same horrible retribution and ruin; as may be seen from a comparison and inspection of them.

The little horn, the fourth beast of Daniel.	The beast of the Apocalypse.
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Dan. vii. 8.

Apocalypse xiii. 14.

Behold in this horn were eyes  
like the eyes of a man, and  
a mouth speaking great  
things.

His number is that of a man,  
a mouth speaking great  
things.

He shall speak great words  
*against* the Most High.

And he opened his mouth in  
blasphemy against God.

And he made war against the saints and prevailed against them.	And it was given to him to make war with the saints, and to overcome them.
He shall wear out the saints of the Most High.	The beast shall make war against them, and shall overcome them and shall kill them.
He shall speak marvellous things.	Speaking great things and blasphemies.
For a time, times and an half.	A time and times and half a time, 42 months, 1260 days.
The four great beasts arose out of the sea.	The beast that arose from the abyss or sea.
Ten horns.	Ten horns.
Ten kings.	Ten kings.
The beast was slain and his body destroyed and given to the burning flame.	The beast was taken and with him the false prophet; these both were cast alive into a lake of fire burning with brimstone.

From all which correspondences and coincidences it is apparent that both prophets meant the same vast and powerful monarchy, whose ten provinces had been so often symbolized and denoted by the ten horns of the beast, and by the ten toes of Nebuchadnezzar's image, of gold, silver, brass and iron: and indeed they had none other to mean. And these horns were not actually grown at the time of St. John's writing the Apocalypse; they were not, moreover, to be kings or distinct and independent monarchs, but were to have the power of kings and to have one mind, and to give their power to the Beast, or to the

fourth and last monarchy; they were, consequently, to be subject to the Roman emperors, and to join them in hating the whore and in burning her with fire, according to the 17th chapter of the Apocalypse. As they were, therefore, to grow up between the time of the prophecy and the suppression and extinction of heathen idolatry, which was then the harlot riding upon the fourth beast, and which is the common beast of Daniel and of the Apocalypse, as has been seen. We must seek their rise and growth in the military disorders of the second and third century, when the provincial governors acquired almost supreme and independent authority, and rose to nearly uncontrolled and absolute jurisdiction, amidst the variety of rival candidates for the throne, and the consequent distraction and imbecility of the imperial power and general government. And these powerful chiefs not unfrequently rebelled against their sovereign, and succeeded to the purple, as Severus, Pescennius, and others. They all, however, either submitted to Constantine, or were subdued by him, and became parts of his monarchy, and, therefore, were of one mind with it, or with the Beast, according to the prediction, to hate the whore or the harlot of heathenism, and to burn her with fire, that is, to extirpate polytheism and idolatry. They enlisted in the war of the cross, to rule the Gentiles, or the heathen, with a rod of iron, and to break them in pieces like a potter's



vessel, as the omen and prelude of the future and final overthrow of error and of impiety.

St. John, in the 13th chapter of the Apocalypse, for the purpose of more distinctly marking the spiritual power, and pointing out the peculiar character and pretensions of Antichrist, in their effects upon the fourth beast, or the Roman empire, saw a second beast with all the power of the first beast, or of the fourth monarchy, which had horns as a lamb whilst he spake as a dragon, and is elsewhere called by him the false prophet or the Antichrist; and these two beasts, or the beast and the false prophet, are ever after associated together in fraud and force, in blasphemy and in persecution, in crimes and in punishment; and, therefore, they foreshadow the civil or secular, and the ecclesiastical or spiritual empire of Antichrist, or of Mahomet, for his name is the name of a man, that is, a proper name, and is 666; and thereby is announced, what has been since so fatally realized and confirmed by awful and melancholy fact, that the Mahometan imposture was to overpower the fourth or Roman beast, and to engross and wield all the power of that mighty empire, in which the beast and the false prophet, that is, secular power and religious fraud, are and have been for ages combined, according to the prophecy. Such was the early opinion and interpretation of the church, and was, probably, derived from the Apostle himself.

“ The Beast that ascendeth from the abyss signifies the future empire of Antichrist, but the two horns, the false prophet \*.” And this false lamb, or false prophet, shewed all his wonders, and worked all his miracles in the presence of the other, or, according to Grotius, *in honorem ejus*, for his honour and interest, and by imposture and violence, by artifices and intimidation, compelled the nations to obey and to worship him. Nor were these two beasts more closely linked together in mutual friendship and co-operation, nor the first Beast more indebted to, and dependent on the second, than the temporal monarchy of Antichrist, whether that of the Saracens or of the Turks, was indebted to and dependent on his spiritual empire and religious supremacy.

The duty imposed by Mahomet on all his true believers, of rebelling against existing laws, and the constituted authorities, and of propagating his religion by the sword, rendered his spiritual dominion the source and foundation of his secular monarchy. The Koran furnished equally religious precepts and civil statutes to his disciples and to his subjects; so that there neither is nor can be any collision between the ecclesiastical and the civil jurisdiction, nor the least opposition or difference between the church and the state. The

\* το μεν θηριον αναβαινον εκ της αβυσσου την βασιλειαν του Αντιχριστου εσομενην λεγει—τα δε δυο κερατα ψευδοπροφητην.—Hyppolytus.



religion was, in fact, the origin and the parent of the empire ; and the spiritual rulers, that is, the caliphs, or vicars of Mahomet, were the temporal sovereigns : or rather, they were supreme in secular authority, because they were believed to be the representatives and vicegerents of the apostle of God in his spiritual power and religious supremacy ; and the same holds in respect of the Turkish Sultans. Sultan Selim accepted from the eighteenth and last caliph of the second dynasty of the Abassides, the renunciation of his sacerdotal functions and ecclesiastical supremacy in his own favour ; and thereby the Ottoman monarch succeeded both to the PRIESTLY and KINGLY office of the earthly vicars and representatives of the prophet and apostle of God, and became in future both the spiritual and temporal rulers of the faithful \*. Hence the empire of Antichrist is a spiritual despotism and a political servitude ; the church is the parent and the ruler of the state, and the empire is the creature and the dependant of the religion. And from these peculiar and important circumstances may be derived another and unanswerable argument in support of that view of prophecy, and that adjustment of its interpretation attempted in these pages ; the church and the state, which, in Antichrist's or Mahomet's empire in the East, are not merely inseparable in

\* See Mills's History of Mahometanism, p. 152.



fact, but almost individual in thought, are not only distinct in the west, but have been oftentimes in direct and immediate collision, and even at open war with each other. In Christendom the ecclesiastical power is so far from creating the civil power, that it is its servant and its appendage. The church sacrifices her high offices and dignities to the secular magistrate for peace and protection, not to mention her exhortations, her prayers, her influence, and her example, which are loyal in his cause, and faithful to his interests. To assert that the power of the church in the west has been exorbitant, would be only to assert that she is possessed of means of self-preservation against external violence. The power of the church in the east has been also excessive; and without such a power under existing circumstances of extreme persecution and political hostility, she could not possibly subsist at all; (as will be shewn in the tenth section;) and to say that it has been abused would be only to say that it has been vested in frail and shortsighted beings, and wielded by human interests and human passions. The necessity and the benefits of a public profession of the faith and religion of Christ being once admitted, an ecclesiastical establishment becomes essential to the public good; and wealth and influence must be lodged in the church in order to maintain and to defend it. The secular authorities have the supreme power lodged in their hands, and are always sufficiently atten-

tive to their own objects and their own interests, and naturally jealous of interference, and, without some powerful reaction and necessary counterpoise, would grasp the means of public worship and of general instruction, and would at once overwhelm the ministers and the instruments of truth and virtue. Christianity is so much the light of the world, and such a blessing to mankind, that wretched and corrupt indeed must that profession of it be which is not better than none at all! than atheism or infidelity!! Nor are these mere idle dreams and unfounded surmises. The flight of the pope to Avignon, when in the zenith of his spiritual dominion, the enormous peculation of church property at the Reformation in our own country, the attempt to effectually and completely subvert her during the common-wealth, and the actual accomplishment of it in France at the Revolution, amply evince that whatever churchmen may have boasted, or their enemies may have slandered to the contrary, the real power is lodged in the state, and that the church is its subaltern and dependent. But no such clashing of interests, or separation and opposition of parties, has ever or can ever occur in the empire of Antichrist. Where the spiritual power wields all the influence and authority of the monarchy, and is all in all; engrossing to itself all civil rights and all political power, and absorbing the lives and properties of the people: and is therefore justly and strikingly represented by St. John, as the second beast, the



false lamb, or the false prophet, exercising all the power of the first beast, or of the secular monarchy. The groundwork, indeed, of the skilfully executed painting, and of the glowing colouring which so richly and so vividly set off the joint history and the mutual connexion and co-operation of the first and second beast in the 13th chapter of the Apocalypse, seems to have been taken from the well known history of the golden image which Nebuchadnezzar had set up in the province of Babylon. Whether it was set up in honour of his father in the first instance, according to Prideaux, or of himself according to others, is of no great consequence in respect of the true object and real design of it, which seems to have been a political device, a trick of state for his own benefit and aggrandizement, to secure to his monarchy the general veneration and devoted attachment of his subjects, and thence to confirm his own power, and to perpetuate his own authority. It had been some time before presented to the eyes of the ambitious and admiring king in his dream, under the emblem of a head of gold: "Thou art that head of gold," said the prophet, that is, thou art that head of gold in thy royal functions and political capacity: and it is well observed by Grotius, that what had appeared to the idolatrous monarch a head of gold, was seen by the holy prophet to be a wild beast, *θηριον*; the image, therefore, which he set up, *εικων*, was an image or



idol of the monarchy itself, that is, *του θηριου*, of *the wild beast* idolized and deified, and it was also *τω θηριω*, for *the wild beast*; for its honour and advantage, as in the 13th chapter of the Apocalypse, which see and compare with the narrative of Daniel. By this signal and atrocious act of tyranny, of blasphemy, and of idolatry, the king of Babylon became a most exact and special type and forerunner of Antichrist in his still more atrocious tyranny, more enormous blasphemy, and appalling idolatry, who is the mystical and true king of Babylon; and who, like the former and literal king, is himself that image, or idol, which he set up, and compelled the peoples, and nations, and languages to worship, as the last and the chief representative of God, and the *living image* of the glorious majesty in the heavens!

To this cruel, blasphemous, and idolatrous act of the Babylonish monarch, rather than any other, the lofty and animated address and denunciation of Isaiah seems to have been directed. And it was, indeed, justly levelled, in its primary and literal import, against Nebuchadnezzar, who had destroyed the city and temple of God at Jerusalem, and, instead of the true divine worship there established, had set up an image or idol of himself, for popular homage and adoration, and had forced his subjects, both Jews and Gentiles, on pain of being cast into the burning fiery furnace, to fall down and to worship it.

“ How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which didst weaken the nations ! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation, in the sides of the north : I will ascend above the heights of the clouds ; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit \*.”

The entire passage is typical and prophetic ; and is called by the prophet himself מַשָּׁל, *mashal*, a parabolic or figurative prophecy ; and was so understood by the Chaldee paraphrast, and by the Syriac, and Vulgate version. Vitringa’s exposition seems to be just, and is well worthy of attention : “ The prophet means, I will claim the worship due to the true God from the priests in the temple ; I will ascend into the highest sanctuary of mount Moriah, and of the temple where God is said to dwell in the cloud † ;” which was typically fulfilled in and by Nebuchadnezzar, as the adumbration and precursor of Antichrist, or Mahomet, who has destroyed the true city and spiritual temple of God, or his church, and has set up himself as an image, or idol, to be honoured

\* Isaiah xiv. 12—15.

† Hoc velle prophetam, Vindicabo mihi cultum qui vero Deo a sacerdotibus in templo debetur ; ascendam in ipsum adytum altissimum Moriae et templi locum ubi Deus in nube habitare dicitur.



and worshipped therein ; and is, therefore, the true self-named Lucifer, the pretended day-star from on high, and the assumed sun of righteousness ; and who has compelled the peoples, and nations, and languages, to worship himself, not merely on a single day, or on a solitary occasion, like his type and forerunner, but for twelve centuries ; and not on a par with the gods of the heathen, or even with our Lord Jesus Christ, but above them all, and to the exclusion of them all ; and is therefore the king of Babylon complete, and Nebuchadnezzar at full length, and, “ as God, sitteth in the temple of God, shewing that he is God.”

This prophecy of Isaiah has been, without sense or reason, applied by many writers and commentators to Satan, though the prophet repeatedly declares he is speaking of a MAN, and of that particular man, who was to usurp the place and the honours of the bright and morning star, the sun of righteousness, our Lord Jesus Christ : and who is that one particular man but Mahomet, of whom Nebuchadnezzar is justly made the type ?

The ancient writers, following the guidance of the Spirit of prophecy, and adopting the true and legitimate interpretation of his discoveries, were able to fix the site of Antichrist's future empire, and to name some of the nations which were to compose it, and which have in fact composed it. Hippolytus asserted that Egypt, Syria, and



Africa, would be, in the first instance, overrun by him, and subjected to him; and in this he was followed by all other interpreters of prophecy, as appears from St. Jerome. "Therefore let us announce the tradition which all ecclesiastical writers have delivered, that in the end of the world, when the Roman empire is to be destroyed, there will be ten kings to divide the Roman world amongst each other, and that the eleventh will arise a little king, who will subdue three of the ten kings; that is, the king of the Egyptians, of Africa, and of Ethiopia \*." The Ethiopia here mentioned, is the Arabian Ethiopia of the second chapter of Genesis, where the Gihon, or lower Euphrates, is said to compass the whole land of Cush, or of Ethiopia, according to the Septuagint, part of which is still called Cushistan. From this Cush or Ethiopia, according to Diodorus Siculus, Memnon came to the relief of Troy; and from it also Moses took his wife, who is called a Cushite, or Ethiopian, from the land of Midian, on the confines of Syria and Arabia. Lactantius has furnished two fragments of early tradition, and of just interpretation, on this subject in general, which are manifestly borrowed from earlier wri-

\* Ergo dicamus quod omnes scriptores ecclesiastici tradiderunt;—in consummatione mundi quando regnum destruendum est Romanorum, decem futuros reges qui orbem Romanum inter se dividant, et undecimum surrecturum regem parvulum, qui tres reges de decem regibus superaturus sit, id est Egyptiorum regem et Aphricæ, et Ethiopiæ. Hieron. in 7m. Danielis.

ters, and higher authorities. “ Another king will arise out of Syria, born of an evil spirit, a subverter and destroyer of mankind. He will be a prophet of lies, and will constitute and call himself a god ; and will command himself to be worshipped as the Son of God, and power will be given to him to show signs and prodigies \*.” And the other, and no less curious and interesting fragment of the just exposition of prophecy, and of the well-founded tradition of the church, is as follows :—“ The Roman empire, by which the world is now ruled (I shudder to tell it, but I will tell it because it will come to pass) shall be taken away from the earth, and empire will return to Asia, and the East will again be master †.” The ancient writers understood the prophecies to foreshow, it is evident, the extinction of the Roman monarchy, and even of the Roman name, together with the subversion of the Christian church. And how faithfully and fatally have the announcements of the prophets, and the anticipations of the church, been realized and confirmed by the imposture of Mahomet, the invasions of

\* *Alter rex orietur ex Syria, malo spiritu genitus, evorsor et perditor generis humani, mendaciorum propheta, et seipsum constituet et vocabit Deum, et se coli jubebit ut Dei filium, et dabitur ei potestas ut faciat signa et prodigia.*

† *Romanum nomen quo nunc regitur orbis, horret animus dicere, sed dicam, quia futurum est, tolletur de terra, et imperium in Asiam revertetur, et rursus oriens dominabitur.*

the Saracens, the cruelties of the Turks, the taking of Constantinople, the fall of the Christian empire, and the oppression and almost total ruin of the Christian church in the East! The prophet Daniel had announced that all the precious things of Egypt should be given to him, that is to Antichrist, and again, "he will push with his horn \*," alluding to his early name of "the little horn," the horn or kingdom of the south, that is, of Egypt, where the contest of the two horns is signified by the word, and Egypt is distinctly and repeatedly marked out, and foredoomed, to be the scene and the prey of his ravages and oppression; the prophecy is clear and precise, and the completion adequate and unquestionable. For, from the first rise and invasion of Antichrist, for full twelve centuries, have Egypt, Syria, and Africa, the three horns of the Roman beast, been plucked up by the roots, and invariably united to his monarchy, whether Saracen or Turkish. The modern system is here puzzled to excess, and in vain attempts to extricate itself from the net of its own weaving, and the difficulties of its own creation, and sometimes fancies some remote and future completion, or swells the ecclesiastical states of Italy into three provinces of the mighty monarchy of the Cæsars, whereas even all Italy itself amounted to but a single horn or province

\* συγκερατισθησεται.



of that vast and renowned empire. And if the Pope's triple crown did indeed consist of three of its horns or kingdoms, could any possible ingenuity evince that they were Egypt, Syria, and Africa? as they must have been according to Daniel's prediction, and the constant tradition and universal consent of antiquity.

That Antichrist should arise and reign in the East had also been inferred from Dan. viii., where it is intimated that he was to come forth out of one of the four horns of the goat, or of Alexander's empire, which was exclusively confined to the East, and, agreeably to that prediction, he DID arise out of the dominions of the king of Syria, the largest and most powerful of those horns. To those who attentively study the prophets, it will appear that the Beast of the Apocalypse, or Mahomet's empire, is represented by them in two different stages or conditions; and, though he always bears the same prophetic character of religious fraud, and of political tyranny, he undergoes a considerable change of circumstances, and of location. And Antichrist has had, in fact, two empires in succession, differing indeed from each other in site, and in name, but so exactly agreeing together in other respects, as to be suitably and justly foresignified and described as one and the same beast. Mahomet commenced in person, and completed by his successors and vicars, the Saracen caliphs, and the Turkish sultans, the two

most extensive and powerful monarchies of their times, on the same systematic hostility to Christ, and the same professed faith and worship of Antichrist, which are, therefore, in respect of the Christian faith, and the Catholic church, and consequently of the design and use of prophecy, one and the same empire. And how by these monarchies he accomplished all that the kings of Egypt and of Babylon had typified; all that the prophets had foretold and foretokened concerning the little horn and the beast; how he cast the truth down to the ground, and practised and prospered; how he destroyed the mighty and the holy people by subduing Christian nations, and subverting the Roman empire; how he stood up against the Prince of princes, even denying the Lord that bought him; how the Christian Zion, the true city and temple of God, has been profaned and trodden under foot by his gentiles for nearly the destined period of his reign,  $3\frac{1}{2}$  years, or 42 months, that is 1260 days, or a day for a year, according to Ezekiel, 1260 years; having already reigned more than twelve centuries: and how, finally, the stars of heaven have been cast to the ground, that is, the bishops and clergy of the church, as appears from the first chapter of the Apocalypse, persecuted and oppressed: whilst it must always excite the deepest commiseration and regret of the friends and members of the church, contributes, however, to establish the



truth of prophecy, to strengthen the evidences of religion, and to support and recommend the faith of the Gospel.

The Saracen and the Turkish empires are marked and distinguished in St. John's prophecies by the circumstance of the beast's having received a deadly wound with the sword, and afterwards living. The beast before the deadly wound betokened the Saracen monarchy; and the revived beast denoted the Turkish monarchy, and the deadly wound itself was the inspired emblem and presage of that dreadful havoc, and irrecoverable ruin, which were inflicted on the first kingdom of Antichrist, or the Saracen empire, by the swords of the Turks and Tartars; who, with relentless fury and ferocity, and with overwhelming force and numbers, deluged the earth with blood, executed the retributive justice of heaven, and entirely obliterated the monarchy, and almost the very name of the Saracens.

The rising of the little horn in Daniel, and his plucking up three horns by the roots, coincide, in every respect, with the rising of king Abaddon, with his army of locusts out of the ABYSS, in the Apocalypse. Both those prophecies foreshowed the first commencement, and the rapid successes, of the Saracens under Mahomet and his successors and vicegerents or vicars; and the name of Abaddon, and of Apollyon, or the destroyer, is justly and appropriately given to him, as being



every way opposed to, and contrasted with, our Lord Jesus Christ, who is the Saviour and the Redeemer; and it aptly marks the malignant character of his imposture, the savage principles of his followers, and the merciless laws of his empire, so amply and so awfully realized in the proverbial cruelty and barbarity of the Saracens and Turks. *Αβυσσος*, “the abyss,” is used by the Septuagint to signify the ocean or sea, as in Genesis i. and vi., and Job xxviii., and is employed by St. John in the same sense; for the beast that ascended from the abyss was also seen by him to ascend from the sea; “I saw the beast ascending from the sea\*.” And the sea, or the waters, are expressly explained by the angelic interpreter himself to be or to represent peoples, and nations, and languages†. And of these it is not only a prophetic, but even a classical emblem, *populum mari, oratores autem ventis*, that the people resembles the sea, and the orators the winds, is a proverb well known, and

Tu flectis amnes, tu mare barbarum ‡;

where the peoples of the countries adjacent to them are obviously intended. All empires must

\* *εἶδον ἐκ τῆς θαλάσσης θηριον ἀναβαῖνον.*

† See the 17th chapter of the Apocalypse.

‡ Indus and Ganges own thy sway,  
Barbaric seas thy power obey.

FRANCIS.

indeed arise out of the troubled sea of human passions and of human beings, who are at the same time both the sources and the subjects of them, and therefore the beasts or empires are always seen and represented to ascend out of the abyss or sea.

The church having been in all ages the same, and never varying in the nature of her faith, or in the object and hope of her worship, are we to be surprised if her enemies, in one period of her history, are made to prefigure those of another period; as she herself in that former period had prefigured that stage or period which was to come? Pharaoh and Egypt are hence employed by the prophets to typify Antichrist and his first monarchy, or that of the Saracens; the Egyptian tyrant is called by Ezekiel "the great dragon of the waters," or the crocodile, as the name of Pharaoh signifies in the Egyptian language, according to Arabian writers, as is asserted by BOCHART, in his Hierozoicon. And as Pharaoh, by hard bondage and cruel wrongs, forced the ancient Israel into the Arabian wilderness, so Antichrist, that is, king Abaddon, also the great dragon or serpent of the waters, and the Rahab and Pharaoh of Christianity, forced by his Saracens, or Locusts, (which are an Egyptian plague, and which resembled scorpions, or serpents,) the Israel of God, or the church, to fly for refuge into the wilderness of the then civilized world, and to

seek an asylum from the face of the serpent, and his locusts, or scorpions, amongst the wild and untutored barbarians of the West.

ערב hereb in itself, and its derivatives, signifies THE EVENING, THE WEST, and THE WILDERNESS; and these have been not only cognate and associated in name, but also in fact; and the West has been, in deed, and in truth, with respect to the East, the evening and the wilderness of the world; religion and civilization having been there *late* in their commencement, *slow* in their progress, and *last* in their consummation and glory. And if the Sun of Righteousness arose in Asia, and in the East, his noontide splendor and his evening rays seem to have been reserved for Europe and the West. Agreeably to the prophecy, the woman, or the spouse of Christ, hunted by the Saracen dragon, found a safe and happy asylum amongst the unlettered and barbarous natives of THIS northern and western wilderness. It is a fact of undoubted truth, and historical celebrity, that from the seventh century, when the number or period of the Beast had arrived, as shewn in the fifth Section, and the power and imposture of the false prophet were firmly grounded and consolidated by the settled and permanent establishment of the Saracen empire, the spouse, or the church, gradually retired to the wilds of the West; leaving behind her a miserable remnant to record her name and her worth, and



to bear testimony to the truth and glory of Christ amongst his enemies. "The candlestick," as long before threatened, was now removed from its place, and henceforth diffused its bright and enlivening beams of truth and virtue amongst the Goths, Britons, Saxons, Franks, Germans, Prussians, Russians, Swedes, Danes, &c. &c.

If it be objected that the Christianity introduced at that early period, was of a defective and peculiar kind, and far inferior to that sober and enlightened profession of it in our own country, and in our own times; let it be remembered that Christ's religion, like himself, has in all ages graciously stooped to men as they are, and not as they ought to be; and if, like him, it eats with publicans and sinners, or with rude and illiterate barbarians, it is not in order to countenance their vices, but to subdue them; and not to defend and to justify their rudeness and barbarism, but to correct and to reform them; and that, lastly, to this flight of the church, Europe has to attribute its literature, its languages, and its civilization, and all its various and unrivalled advantages and superiority over the infatuated and fanatic votaries of the *Arabian Antigod*, or the wretched dupes and slaves of pagan ignorance and idolatry.

Another important and frequent prophecy, which fixed the ultimate site and members of the church, and foreshowed its future and final removal to the West, was, that "the isles should

wait for his law ;” and others of like import and tenor respecting the isles ; which must be understood of the natives of Europe, and, among them, of our own favoured and fortunate isles : as is shewn at length by Bochart, Mede, Grotius, and the commentators. But even so early as the general deluge itself, a sufficiently distinct intimation had been afforded by Noah of the flight of the woman to the wilderness, or of the translation of the church to the West. He had, at that remote period, foreseen and announced to his children the peculiar favours and inestimable benefits to be conferred upon the Europeans, who are the sons of Japheth, as has been shewn in the second Section. To them, and among them, particularly to ourselves, for many ages the riches of Christ, and the interest and weal of his religion and church have been committed and confided. How much is it to be lamented that our religion has not kept pace with our commerce and our conquests ? nor is it by one bishop that eighty millions of our subjects and dependents in India and the East, are to be turned from darkness to light, and from the power of Satan to God.

But the first empire of Antichrist was not to be permanent ; the Spirit of prophecy had decreed and pronounced the ruin of the Saracen monarchy, the beast had been seen by the Apostolic prophet to receive a deadly wound with the sword, and his fate had also been fixed and proclaimed in



that tremendous thanksgiving and denunciation which is contained in the third vial of Divine wrath, all of which were to be poured out on the men who have the mark of the beast, and who worship his image, or the followers and adorers of the false prophet, viz. "They have shed the blood of saints and of prophets, and thou hast given them blood to drink, for they are worthy." The three first vials are expressed in language borrowed from the history of the plagues of Egypt, and may be justly called Egyptian plagues; they were, therefore, poured out on that monarchy of Antichrist which was prefigured, as has been seen, by Egypt, and which is expressly called Sodom and Egypt in the Apocalypse; and where also our Lord was crucified, because he was there publicly and professedly denied, blasphemed, and crucified in his majesty, his faith, and his church.

By the pouring out of the first vial, a noisome and grievous sore fell upon those enemies of Christ: an ulcer or sore is the prophetic symbol, and in this case the inspired presage, of division and of separation, and it foresignified the lasting and incurable disunion of the subjects and votaries of Antichrist; and aptly and strongly marked that unconquerable antipathy, which in every period of their history has inflamed and exasperated the mutual aversion and execration of the sects of Omar and of Ali, and which is still perpetuated in the immortal enmity of the Turks and Persians.



These seeds of discord and of ruin had been sown in the very constitution and first foundation of the first kingdom of Mahomet, or of the Saracen monarchy. The apostle of God had left to his disciples the choice of his vicar and successor in the command of the faithful. The caliphate became, in consequence, at the same time, an object of ambition and of rivalry amongst the Saracen chiefs, and a breach never to be repaired was the result ; or, in prophetic language, “there fell a noisome and grievous sore,” or a foul and incurable ulcer, upon them. Ali, the son-in-law of the prophet, had expected to succeed him in his functions on earth, subject only to the apostle himself, who was now believed to have become the supreme arbiter of human hopes and human destinies, and the Lord and judge both of this world and the next. But Ali, notwithstanding all his claims of affinity to the prophet, and of zeal and courage in his cause, was disappointed in his prospects of succeeding him, and was overpowered by a more cunning and fortunate rival, or a more popular and powerful party. His adherents, however, though worsted, were not annihilated, but have ever maintained, with the most unshaken constancy and invincible fortitude, that if Mahomet is the apostle of God, Ali is the vicar of God ; and the usual imprecation, “may this go to the heart of Omar,” sufficiently attests their veneration for Ali, and their abhorrence of his rival. The Tar-

tars, and even the Turks, in their earlier irruptions, warmly espoused the quarrel of Ali, and abundantly retaliated the massacres of Omar.

Tamerlane completed the ravages and butcheries of former invaders, and entirely destroyed the monarchy, and almost the very name of the Saracens; he is said to have heaped up a monument at Bagdad of 90,000 skulls; leaving an empire which had been the most powerful and formidable of its day, and had reached in undisputed authority and unbroken continuity from the Atlantic to India, only to be found in the records of time, to furnish matter for history, and to evince the completion of prophecy.

## SECTION VIII.

## BABYLON—GOG.

THE Apocalyptic Beast had now received “the deadly wound with the sword,” and was slain; but he soon revived and became more ferocious and formidable than ever. The first woe of the church, which was inflicted by the Saracens, and answered to the bondage in Egypt, was indeed past: but it was to be succeeded by a second woe, still more severe and intolerable, to be inflicted by the Turks; and the mystical and true Israel was to endure a Babylonish captivity, as well as an Egyptian thralldom, corresponding, in many respects, to that which its type and precursor had suffered before it. The latter part of Daniel’s xith chapter has been shewn, and indeed had been always understood by the Jewish and early Christian church, variously to point out and characterize both the religious imposture, and the political tyranny of Antichrist. “The land of the north,” had been a well known prophetic designation of the empire of Babylon, as that of “the south” had betokened the monarchy of Egypt. And as the Assyrian or Babylonian monarchy had overrun and subverted the Egyptian empire, so the prophet had foretold that the



king of the north, that is, Gog, or the Turks, as will be seen immediately, would come against him, or against Antichrist, *in his Egyptian*, that is, his Saracen empire, and would overflow and pass over \*. And it has been already seen how appropriately the irresistible inroads and sweeping devastations of the Turkish and Tartar invaders were compared by the prophet to a whirlwind, or an inundation of mighty waters, and the overflow of the general deluge itself. Besides, the Assyrians and Babylonians had been always the bitter and mortal enemies of the ancient church, and, with singular justness and propriety, prefigured the present lords and rulers of those peoples and countries, viz. the Turks, who, like their types and predecessors, have profaned and laid waste the true temple and city of God, and dragged into a galling and worse than Babylonish captivity his saints and followers. The strong resemblance and peculiar correspondence between the early and the literal Babylonians, and these latter and mystical Babylonians, in character and in position, as well as in prophetic nomenclature, and in typical designation, is a subject of singular value and importance in the exposition of prophecy. And deserves our most serious attention and careful investigation, as it contributes not a little to adjust its general sense, and to determine its special

\* Dan. xi. 40.

design and use ; and not merely to settle a definite point, or to explain a particular term. The Assyrians and Babylonians were the same people, according to Herodotus, by whom, as well as by Strabo, Babylon was reckoned the capital of Assyria, whose kings, before the ruin of Nineveh, had been kings of Babylon, and after that event, the kings of Babylon were kings of Assyria, as may be seen in Prideaux. Even the Persian monarch is signified by the king of Assyria, in Ezra vi. 22., and by the same rule and authority all those great monarchs who have in succession conquered and ruled Asia, may be designated kings of Assyria ; and, agreeably hereto, it had been long since remarked by Eusebius, “ I think that by the name of the Assyrians that monarchy is signified, which in each successive period rules the nations, because that the Assyrians are interpreted rulers \*.”

But with the greatest prophetic truth, and the utmost propriety and exactness of relation between the type and the antitype, the Turco-Roman monarch, or the Ottoman sultan, who has been proved to be the caliph, that is, the earthly representative, or vicar of Mahomet, is so prefigured and denominated ; being not only ac-

\* δια γαρ τον των Ασσυριων ονοματος ηγουμαι την καθ' εκαστον χρονον επικρατουσαν των εθνων βασιλειαν σημαινεσθαι, δια κατευθυνοντας ερμηνευεσθαι τους Ασσυριους. Euseb. Demonstrat. Evangel. lib. vii. cap. 4.

tually monarch of Assyria and of Babylon; but practising and patronizing infinitely greater idolatry and blasphemy, and persecuting the faith and the church of Christ with infinitely more determined and systematic malice and cruelty, than those ancient monarchs ever did.

If the ancient Babylon was a golden cup, and the nations drank of it and were mad, what shall we think of that cup of incantation and of blasphemy, which has intoxicated the followers of the false prophet? and which has bewitched and maddened so many peoples, and nations, and languages, for twelve centuries, to believe the reveries of the foulest and vilest impostor, and to deify and adore the most arrogant, the most cruel, and the most depraved of men! Vitringa supports this view and interpretation, by observing, that Isaiah, in his xivth chapter, means by the Assyrians ultimately, and mystically, the Turks \*. Mr. Mede, likewise, thinks the Turks are mystically intended by that name in the fifth of Micah; both of which opinions and expositions are adopted and sanctioned by Witsius in his *Miscellanea Sacra*. It is not, indeed, easy to evince the suitable and adequate completion of Micah's prophecy before the coming of Christ, which he had so distinctly and particularly foretold in the preceding verses of his fifth chapter, where the prophet, having

\* *Turci recte Assyrii appellantur. Vitringa in Isaia.*



asserted his majesty and glory, proceeds to describe his care of his flock, and to announce the protection and deliverance he would afford it, when the ASSYRIAN would enter into the land, and oppress its inhabitants: "And this man shall be the peace when the Assyrian shall come into our land." The ten tribes were never delivered from the Assyrian, and moreover, "this man," seems to point directly to Christ, by whom the promised peace is to be conferred. The lxxxth Psalm also seems ultimately to foreshadow the same characters, and to refer to the same subject. It is said in the Septuagint version to be "by reason of the Assyrian\*," and in the 14th verse the Psalmist complains that "the wild boar of the wood doth waste it, and the wild beast of the field doth devour it;" where the boar, having been one of the badges or ensigns of the Roman standards, before the eagle was substituted by Marius, seems symbolically to denote the Roman beast or empire. To this must be added the observation of St. Jerome, that the beast of the field must be Daniel's fourth beast, that monster without a fellow, and without a name, because it partook of the nature and the ferocity of all together, and was, therefore, the beast of the Apocalypse which was like a leopard, had the feet of a bear, and the mouth of a lion; that is, the Turco-Roman beast, or the Ottoman

\* ὑπὲρ τοῦ Ἀσσυρίου.

monarchy. In the xivth of Isaiah, the king of Babylon is the type and forerunner of Antichrist, who is there shadowed out as guilty of the climax of arrogance and imposture, and as the source and author of the utmost cruelty and oppression. And it is worthy of observation, that not only his idolatry and blasphemy are depicted by St. John in language borrowed from Nebuchadnezzar's golden image, but also his threatened punishment and ruin ; for as they who had thrown the three children into the burning fiery furnace were themselves consumed by it ; so also, the **BEAST** and the **FALSE PROPHET**, who have so long thrown the saints and witnesses of Christ into the fiery furnace of affliction, are themselves foredoomed to be cast into the lake of fire.

And if Mahomet is the full length portrait of the king of Babylon, who will dispute his right to the name of the king of Assyria ? Since the king of Assyria was king of Babylon, and the king of Babylon was afterwards king of Assyria. And since, moreover, by his religion and laws, by his viceroys and caliphs, his representatives and followers, he has ruled for twelve centuries the subjects and territories of those ancient monarchs, with all and more than all, their cruelty and crimes, and with infinitely more than all their idolatry and blasphemy. The threatened punishment and destruction of the Assyrian monarch in the xxxth chapter of Isaiah, must be admitted on all hands to have



been typical and prophetical ; and to be obviously intended to denounce some more remote and important character than Sennacherib, and to fore-show some more signal and awful event than merely his death. For his army was not destroyed at TOPHET, but at NOB, quite on the other side of Jerusalem ; and the king himself escaped to Nineveh : as is remarked by Bishop Lowth, in his work on Isaiah. Hence the ruin of the king of Assyria, who is so sublimely and frightfully forewarned by the prophet, must coincide with that of the king of Babylon, and with that of the BEAST and the FALSE PROPHET, and with that of Gog in Ezekiel, and in the Apocalypse. “ For Tophet is ordained of old, yea, for the king it is prepared, he hath made it deep and large, the pile thereof is fire and much wood, and the breath of the Lord, as a stream of brimstone, doth kindle it.” If the Turks are, therefore, the mystical Assyrians, whose deceiver and king is there so terribly condemned and foredoomed, must they not be also the mystical Babylonians, seeing they were the same people, and the king of the one people was the king also of the other ? Besides, the Euphratean horsemen, under the four angels, in the ixth chapter of the Apocalypse, are almost universally allowed to denote the Turks, who have been for so many centuries the actual inhabitants and rulers of the banks of that river. And to what country does it more properly belong



than to Assyria and Babylon ? They might have been with almost equal justice and propriety, denominated the horsemen of Chaldea, of Assyria, or of Babylon. By all these various proofs and considerations, it appears that Mahomet is the true prophetic and mystical king of Babylon; that his imposture and empire constitute the true and mystical Babylon, the *mother of harlots* and of *abominations of the earth*, described in the Apocalypse. And that Vitringa, Mr. Mede, Witsius, and those numerous modern writers, who have followed them, and concurred with them; did not perceive the easy and almost inevitable conclusion to which they themselves had furnished the premises; by applying the prophecies concerning the Assyrians, and the Euphratean horsemen to the Turks; must long remain an injury and loss to the cause of truth and of the church; and must be felt a just source of wonder and of regret by those who desire the evidence of fact, and the testimony of prophecy, in support of Christ's religion, and have the peace, unity, and concord, of his kingdom at heart.

Babylon and the Euphrates have been, in fact, locally, as well as typically and prophetically, the fixed station and the grand centre and focus of Islamism. Bagdad, on the Tigris, was for 500 years the capital of Mahomet's empire, the throne and head quarters of the commanders of the faithful, and the vicars of the APOSTLE of God.

And that country is on the confines equally of Persia and of Turkey, which embrace the prevailing and rival sects of Omar and of Ali. The ancient Chaldeans, Assyrians, and Babylonians, indeed, never more ruthlessly sacked and demolished the city and temple of Jerusalem, than these latter Chaldeans, Assyrians, and Babylonians, who have succeeded to their power and dominions, as well as their idolatry and blasphemy, have sacked and profaned the spiritual city and the true temple of God. And the oppressed and wasted churches in Mahometan Babylon, have to deplore a more bitter exile at home, and a more galling and degrading captivity in their native land, than that which the Jews so deeply and so pathetically bewailed in the ancient and heathen Babylon. Who can recount, or even imagine, the variety, and the enormity, of the almost endless wrongs and woes, which the followers of Christ have endured from them? With what barbarous and cruel pleasure have not those avowed enemies of the Gospel, and the professed destroyers of its faith, embittered the overflowing cup, and aggravated the overwhelming burden of their calamities! With what cruel mockery and open scorn, with what withering and heart-rending insults and reproaches, have they not continually and unrelentingly assailed and beset them. Adding mental torture to bodily inflictions, dragging wives and daughters to the Harem or the Seraglio;



forcing away innocent babes from parents' knee, in order to sacrifice them at the shrine of infidelity, and to present them as an offering to the Moloch of Islamism! rendering their property a jest, their home an exile, their country a prison, and their life a burden. Sometimes sparing neither age nor sex, and massacring all without mercy and without distinction; and at all times grinding under their iron yoke, and trampling under their iron feet, those peoples and those churches to whom St. Paul and St. John had written, and where Christ himself had taught and suffered!!! The three great persecutions of the ancient church are each in their turn referred to, and put into requisition by the prophets, in order to shadow out this last persecution of the saints, and to depict this longest, and greatest, and worst woe of the church of Christ. And to Islamism Zachariah's prophecy of the EPHRAH, in his vth chapter, seems to have been intended to apply. In the "midst of which was a woman sitting, whose name was wickedness, and which was lifted up between heaven and earth, and carried away to build it an house in the land of Shinar, or of Babylon, and it shall be established and set up there upon her own base;" and Islamism, or wickedness, has in fact been established and set up there for more than twelve centuries. And the woman named "wickedness" is most probably contrasted with, and opposed to the spouse of



bride, the church of Christ, which had been hieroglyphically represented and described in his preceding chapter; to which therefore she seems to be contrasted and opposed in that which succeeds it.

Commentators are greatly and variously divided in respect of Gog in Ezekiel. Calmet understands that name, of Cambyses, Grotius, of Antiochus Epiphanes, whilst others still contend that the Turks are the immediate and literal objects of the prophecy. And these two latter opinions are indeed neither altogether right nor altogether wrong, but seem to separate the truth, and mutually to apportion it between them. That by Gog and Magog Ezekiel meant Antiochus Epiphanes, and his armies, in the first instance, and marked them out as the primary and literal objects of his detailed and important prophecy, there are many and cogent reasons to admit. Pliny observes, “*Cœle* (that is *Cœlo-Syria*) hath *Bambyx*, which is otherwise called *Hierapolis*, but by the Syrians *Magog* \*.” And, moreover, *Mesech* and *Thubal*, mentioned by the prophet, together with *Gog* and *Magog*, were also *Japheth’s* children, and, having occupied, according to *Josephus*, *Phrygia* and *Cappadocia*, were subjects of *Antiochus*, and composed a part of his

\* *Cœle habet Bambycem, quæ alio nomine Hierapolis vocatur, Syris vero Magog. Histor. Natural. lib. x. cap. 19.*

forces and of his monarchy \*. But the circumstantial, diffusive, and remarkable prophecy concerning Gog, which has in all ages so greatly arrested the attention and excited the interest and the terror of the church, had a yet farther and more momentous object, and a more exact and adequate completion, in and by the Turks.

Gog and Magog more particularly denoted the natives of Scythia: according to St. Jerome and Theodoret, “Gog and Magog are Scythian nations †.” Josephus also says, “But Magog was the founder of those who were called Magogites by himself, but Scythians by the Greeks ‡.” And it appears from Asseman’s *Bibliotheca Orientalis*, tom. iii. pars. 2. sect. 16—20, that the Syrian Christians, in their accounts of Christian missions, and of other subjects which have no relation to prophecy, speak of Gog and Magog as signifying the peoples and nations of Tartary, or Scythia ¶.

\* Consult also on this subject Grotius and Dr. A. Clarke.

† Γωγ και Μαγωγ Σκυθικα εθνη.

‡ Μαγωγης δε τους υπ’ αυτου Μαγωγας ονομασθεντας μαθη-  
Σκυθας δε υπ’ αυτων προσαγορευομενους. Scil. υπ’ Ελληνων.  
Joseph. Antiquit. Jud. Lib. I. cap. vii.

¶ *Handwritten text in Arabic script, likely a reference to the prophecy of Gog and Magog.*

And D'Herbelot, in his *Bibliothèque Orientale*, on the words Jagiogoue and Magiogoue, shows that

[illegible]

Sacerdotium accepit Persis universa, et regiones Assyriorum et Armenorum, et Medorum, regiones circa Babylonem, et Huzitarum, et Gelarum, usque ad fines Indorum, et usque ad Gog, et Magog, aliæque circumpositæ regiones, ab Aghæo sericarum vestium textore, Adæi Apostoli discipulo.

EBEDJESUS SOBENSIS.

The whole of Persia, Assyria, Armenia, and Media, the country around Babylon, the Huzites, the Gelæ, the inhabitants of the extremities of India, and of Gog and Magog, and other adjoining countries received the Christian ministry at the hands of Aghæus, a disciple of Adæus the missionary, and a silk-weaver.

لأن الداعي والمنصر والمثلّم والمدير سارص الحمل ومارس  
واللهو إلى خرم الهد ويلجرج وماجوج أحي تلميذ ادي

Gebalæ (*hoc est Parthiæ*) et Persidis et Huzitidis regiones usque ad fines Sindîæ, et usque ad Gog et Magog, vocavit, Christiana fide imbuit, docuit, retexitque Aghæus, Adæi discipulus.

ELIAS DAMASCENUS.

Aghæus, the disciple of Adæus, preached to the Parthians, Persians, Huzites, to the people at the extremities of Scythia, and to Gog and Magog, established them in the Christian faith, and fully instructed them in its doctrines.

واحي السليح بعد عود ادي الي الرها مضي الي الحمل  
الاهواز وكوم الهند وما قرب اجوج وماجوج ومك الي قردي  
وبابدي وكن النهري ومك الي الرها وذكر انويوم بلثمن من مرد  
تودي

Aghæus Apostolus, post Adæi in Edessenorum urbem redi-



the Arabians constantly understood those names of the various tribes and peoples of Scythia or Tartary. This opinion is also supported by Bochart, Houbigant, and Michaelis in his *Supplementa*, Rosenmüller, Grotius, and others. Hence Gog, in Ezekiel, in some respects corresponds with the little horn in Daniel, and is in some degree coincident and synonymous with it. The little horn had pointed out Antiochus as the type

tum, Gebalam lustravit, et Huzitidem, et fines Sindorum, adjacentesque regiones Gog et Magog : postea Cherdam at Bazabdam et Mesopotamiam Edessamque repetit : fertur die trigesima Julii obiisse.

#### MARES SALAMONIS.

Ag hæus, the missionary, after the return of Adæus to Edessa, visited Parthia, and Huza, and Scythia, and the adjacent regions of Gog and Magog ; he afterwards returned to Cherda, Bazabda, Mesopotamia, and Edessa : it is said that he died on the thirtieth day of July.

فلما مر ثرما فانه ثلمذ الهند والسند وما يليها الي اقصي  
المشرق ومار ادي ثلمذ الرها واثور والوصل وحذة وارذن وذارس  
وارض الجبل والي بلاد ياجوج وماجوج

Dominus Thomas Indos Sindosque docuit, subjectasque regiones lustravit usque ad extremos Orientis fines. Adæus vero Edessæ prædicavit, et in Athur, et in Mosul, et in Haza, et in Arzan, et in Perside, et in Gabalæ terris et usque ad Gog et Magog.

#### AMRUS.

St. Thomas taught the Indians and Scythians, and visited all the provinces even to the extremities of the East ; but Adæus preached at Edessa, and in Athur, Mosul, Haza, Arzan, Persia, and Parthia, even to Gog and Magog.

and forerunner of Antichrist, and Gog, in Ezekiel, foresignified the same early enemy of the church, as the adumbration and precursor of its latest and greatest and most dangerous enemy, more particularly in his last monarchy, or that of the Turks, who are his disciples, his subjects, and his forces; their armies being at this moment denominated ‘the victorious armies of Mahomet,’ and their sultan being the acknowledged caliph, that is, the representative and viceroy of Mahomet. Ezekiel’s prophecy is, indeed, a faithful picture, and an exact and detailed presage and forewarning of the persecutions and calamities which the *cities* and *mountains of Israel*, that is, the Christian churches and the Christian nations, as will be shewn hereafter, have endured from the malice and cruelties of Gog, or of the Turks. The prophecy was delivered at least 500 or 600 years before Christ, and the completion has been, in many instances, punctually and fearfully realized and confirmed by the almost unparalleled oppression and brutality of the Ottomans or Turks; and by the innumerable wrongs and woes of the followers and friends of Christ in their dominions; after a period of 1800 or 2000 years! Can heathen idolatry, or Mahometan apostasy, or can heartless and hopeless infidelity dispute it, or compete with it? The celebrated Jewish expositor Kimchi, is also of opinion that Gog signifies the Turks, to whom he adds, indeed, the Saracens and the Christians! The dou-

ble sense of Ezekiel's vision of dry bones, which immediately precedes the prophecy of Gog, and also of those prophecies which succeed it, has been already evinced. And that it exists in the prophecy itself is not only proved by prophetic analogy, and by historical fact, but it has the suffrage of antiquity on its side; it having been the early tradition and general apprehension of the church, that the Scythians would invade the Roman empire, subvert both its religion and its laws, and entirely overwhelm both church and state: as may be seen in Andreas Cæsariensis on the Apocalypse, and St. Jerome on Daniel. Lactantius, at a still earlier period than either, had announced "That a most powerful enemy will arise out of *Scythia*; he will afflict the world with intolerable oppression; he will confound things human and divine; he will perpetrate things not to be named; he will pollute, he will plunder, he will rob, he will kill." The 16th chapter of his 7th book is an amazingly exact forebodement of future calamities, and exhibits almost throughout an interesting, particular, and extraordinary anticipation of the unparalleled and almost inconceivable barbarity and cruelty of Gog, that is of the Turks or Ottomans. If the Saracens inflicted the first woe of the church, which had been typified by the bondage in Egypt, the Turks have been the authors of its longest and worst woe, which had been pre-



figured by its captivity in Babylon, and have nearly completed its utter ruin and extinction in many parts of their dominions. That, indeed, it has survived at all such diversified calamities, and such systematic and protracted persecution, is a miracle of mercy and of Providence: and furnishes no dubious hope, nor uncertain pledge of its ultimate and complete deliverance even in this world; and an unquestionable foretaste and assurance of its final victory and glory in that which is to come.

These two woes put together, or in general the sufferings and wrongs of the saints, from the various and successive Mahometan peoples and powers, which have for twelve centuries so ruthlessly oppressed and savagely tortured and butchered them, seems to be the long captivity of Israel in the celebrated prophecy of Tobit, in P. Fagius's edition and Mr. Mede. The saints and temple of that prediction, if they have any meaning at all, being the saints and temple of St. Paul, "Ye are God's temple, ye are God's building," for no other people are now the people of God, no other SAINTS shall ever be delivered, and no other temple shall ever be rebuilt. Ezekiel's prophecy of dry bones, together with that of Gog and Magog, and his subsequent ones, are resumed in the Apocalypse, where the primary and literal object and completion, as being past, are omitted, and their secondary and true sense and bearing are

alone considered and regarded. And the great similarity and close correspondence in language and in manner, as also in object and meaning, between the last chapters of those books, must be at once perceived and acknowledged by all who will carefully compare them together. Zechariah also foreshows the havock and desolation of the church by Gog. His two last chapters have been always referred by the Jews, according to St. Jerome, to the period of their third temple, that is, of Ezekiel's temple, or Messiah's church. If, indeed, the prophets had no more important sense, nor more glorious object, than the literal and visible Jerusalem, their prophecies lose much of their value, and sink down into trifling and insignificant fortune-tellings. But if the Jews were the types and forerunners of Christians, and their temple and city were the adumbrations and preludes of the universal church, if Judea was the whole Roman empire, and the world itself in embryo and in miniature, then the Jerusalem also of Zechariah's two last chapters is the same true and spiritual Zion, whose children are not the literal, but the true Israel, and not the children of the bond woman, but of the FREE. The prophet had in his xith chapter suitably and intelligibly foresignified that destruction of the typical and literal temple and city of Jerusalem, which was afterwards so exactly and awfully completed by Titus and the Romans; and

his language was so well adapted to that subject and purpose, as to be in no danger of any more remote reference, or of any more important and more spiritual application. And it was so understood by the Jews themselves according to Josephus; as appears moreover from the well-known story of Rabbi Johanan; when he heard that the brazen gate of the temple, as recorded by Josephus, had opened of itself, he immediately observed, “Now I know that thy destruction is at hand, according to Zechariah, ‘O Lebanon, open thy doors.’” And this prediction, which intimated the ruin of the literal city and temple of Jerusalem, naturally and fitly preceded Zechariah’s prophecies of the preaching of the Gospel, and the establishment of the church, in the subsequent chapters, when Jerusalem no longer denoted the Jewish capital, but the city of apostles and prophets, the true city of God, the new and spiritual Jerusalem come down out of heaven, or Messiah’s church, the true kingdom of heaven, and indeed heaven itself upon earth. And agreeably to this train of reasoning, and this system of interpretation, the prophecy in the 2nd verse of the xivth chapter, “I will bring all nations against Jerusalem, half of the city shall go into captivity, and the residue shall not be cut off from the city,” was not truly and adequately completed in and by that destruction of the Jewish capital, which was accomplished by Antiochus, or that by the Romans. For the Jews, who



would in that case be the objects of the prophecy, were all destroyed or banished by the Romans, and were prohibited from returning to their city, and re-occupying their country; and the 40,000 who escaped during the siege were Idumeans, as is stated by Josephus; but the Jerusalem whereof the prophet speaks, was neither to be destroyed itself, nor to be entirely deprived of its former inhabitants. Houbigant's remark is acute and well founded: "If they who shall remain after the taking of the city shall not be destroyed, then the city itself shall not be destroyed\*:" but the literal city was destroyed with a vengeance, and its inhabitants miserably slaughtered or led captive into all lands; and therefore the prophecy must have some *other* more appropriate sense and application, and some *other* more adequate object and fulfilment. Moreover, the Lord did *not* fight against Antiochus or the Romans; who are the supposed objects and victims of divine indignation; so that "their flesh consumed when they stood upon their feet, and their eyes in their holes, and their tongues in their mouths." And much less did "HIS," that is our blessed Lord's, "feet stand upon the Mount of Olives, and the mount cleave in the midst of it." Archbishop Newcome, Burkii Gnomon, and, above all, Dr. Blaney in his Zechariah, have appeared

\* Si illi qui post urbem expugnatam superstites erunt non delebuntur ex urbe, ergo ipsa urbs non delebitur."

justly dissatisfied with the common interpretation of the passage, and have furnished some useful hints for completing the true one. Hence the prophecy must be understood, not of the *literal*, but of the mystical and the heavenly Jerusalem of St. Paul, or Messiah's church; the destruction of whose enemies is therefore justly compared to the overthrow of Pharaoh and of his hosts: "the Lord shall go forth and fight with them as in the day of battle," which is referred by the Chaldee Targum, and the commentators, to the catastrophe of the Red Sea; and which is therefore the suitable type and prelude of the tremendous vengeance and irrecoverable ruin to be inflicted on the Rahab and Pharaoh of *eastern Christendom*; and which consequently coincides with the foredoomed destruction of Gog; that is, of the beast and the false prophet, or of Mahometan domination and Mahometan apostasy, whereof the extinction of the empire, and the very name of the Saracens, is the sacred pledge and foretaste, and the standing and solemn assurance. Now in *THIS* Jerusalem of Christ's church, agreeably to the prophecy, "half of the people have gone into captivity," whilst this miserable "residue, or remnant, have not been cut off from the city," but have been captives at *home*, and exiles in their *native* land; the slaves of cruel task-masters, and the victims of Mahometan fury and fanaticism. They are called, according to

Dr. WALSHE, in his account of the Greeks, "Yeshir," or slaves, and "enjoy life only on sufferance." Hence οἱ λοιποὶ τῶν ἀνθρώπων, "the rest of the men," Rev. ix. 20. coincides with οἱ καταλοιποὶ τοῦ λαοῦ μου, "the residue of my people," in Zechariah xiv. ii.; that is, the residue or remnant in Babylon, as may be seen in Taylor's and in Trommius's Concordances: and therefore denotes, in this place, the remnant or the captives in the true and mystical Babylon. As appears also from their being represented to be suffering from the cruelties and the imposture of Euphratean horsemen, who are the army of the CHALDEANS; the troops of the KING OF BABYLON, and of ASSYRIA; the forces of GOG, and of the BEAST; the GENTILES, in fine, who have trodden under foot the HOLY CITY, and have dragged its citizens into a long and grinding captivity. This comparison and exposition of the prophets Zechariah and St. John, and this general view and reference of the subject, is evinced and confirmed by their joint use and application of the phrase τὸ τρίτον τῶν ἀνθρώπων, "the third part of men," which also signifies in both prophets the captives in Babylon. In Ezekiel's fifth chapter, "the third part were to be scattered to every wind of heaven," which we know foreshewed their captivity and dispersion in Babylon and its dominions or dependencies; and hence the prophecy of Zechariah, "And it shall come to pass, that in all



the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein: and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God \*," is to be understood of and applied to the wrongs and woes, which the Euphratean horsemen, that is, Gog or the Turks, were to inflict upon the followers and members of Christ. "For by these were the third part of men killed by the fire, and by the smoke, and by the brimstone;" that is, by the persecution and the delusion of the forces and of the worshippers of the MYSTICAL KING of Babylon, that is, of Antichrist or the Beast. Hence Christians groaning under Turkish oppression, are the *Israelites* in captivity, the Jews in Babylon, and compose the holy city which has been so long trodden down by Gentiles. And of them, with singular justice and propriety, of the true sense, of the ultimate intent and application, are many of the inspired and pathetic lamentations of the prophets for their afflicted and captive brethren in Babylon, to be understood and to be interpreted. And in them alone they have been adequately realized and confirmed. But how seldom and how little is this considered, or even imagined; and how many

\* Zech. xiii. 8, 9.

prayers are offered up for the *literal* Jews, and how few for the true and mystical Jews? Dr. Blaney alone, of all the writers and commentators which I have seen, has furnished the best groundwork of the just and true sense and interpretation of the last chapters of Zechariah. And I shall have occasion to take advantage of his solid and judicious observations hereafter. Messiah's church is called the *holy city*, not only as being the predestined antitype and successor of the ancient Jewish capital, the literal city of God, but also as having been authoritatively extended and established throughout the Roman empire, it had an additional claim, and an inherent right, to the name of city, and of course of the holy city. All the municipal immunities and various privileges of Rome had been, by the decree of Caracalla, conferred upon the provinces, and earlier still St. Paul, though of Tarsus, in Cilicia, could boast that he was born a Roman citizen: and in fact he enjoyed its rights and privileges even to his martyrdom and at his death. The city was, therefore, coextensive with the empire, and coincided with it, and was justly called the holy city when it became publicly and professedly Christian; but after Christianity was expelled from the throne of the Cæsars, and the empire became Mahometan, the holy city, in the language of prophecy, was trodden down by gentiles; the city of Christ and of peace became the city of

Antichrist and of confusion ; and Jerusalem became Babylon, “ the mother of harlots and of abomination of the earth.” ROME is therefore BABYLON ; but neither the city of prophecy, nor of history, was limited to walls, nor restricted to houses. The prophetic holy city was wherever the Gospel was preached, which we know was throughout the empire ; and the city of history was wherever the Roman eagles were planted, and the Roman laws obeyed ; and the emperor of Rome was not merely the *governor* of the city, but the *sovereign* head of the empire. The “ great city,” and the “ great Babylon,” is therefore the same empire or city, openly and avowedly renouncing and blaspheming that faith and that Lord, whom it had before publicly and professedly acknowledged and adored.

The Ottoman Sultan, long before the fall of Constantinople, had styled himself the Sultan of ROUM or Emperor of Rome, and was addressed by Tamerlane as the Kaissar of Rome, or the Cæsar of Rome. And much more since that event, “ The proud tyrant would many times say, that whatsoever belonged unto the empire of Rome, was of right his ; forasmuch as he was possessed of the imperial sceptre, which his great grandfather Mahomet had, by law of arms, won from Constantine \*.” Hence the Turco-Roman

\* Knolles's History of the Turks—Life of Solomon the Magnificent.



monarchy is the fourth and last beast or empire with the ten horns or provinces; which having been the divisions of Providence, and of nature, remain nearly the same in every age, and under every change of religion and of masters, from Augustus down to Sultan Mahmoud, their present ruler. As Egypt, Syria, &c. &c. And this monarchy presents to us, at this moment, a living testimonial and ample confirmation of that abstract and sketch of its future history, furnished by the image of gold, silver, brass, and iron, in the second chapter of Daniel, in which the toes are said to be partly *iron* and partly *clay*. Their pachalicks or provinces are so denominated and betokened; and hereby are intimated their extreme impurity and imbecility, which have the firmness of iron, from their connexion with the supreme head and general government; but the weakness and impurity of the *earth* or of *clay*, from their pachas or provincial rulers, being mostly MEN OF THE EARTH; which is a frequent Hebraism, to denote men of mean origin, and of no worth or virtue. It being the usual policy of the Divan to raise such to the command of provinces, mostly the children of Christian parents, forced away from them in their infancy, and brought up in the Seraglio under the eye of the Sultan. From these circumstances they are preferred, as being entirely dependent on the sovereign, and inseparably linked to the throne. Their

rule is therefore in general a rule of terror and of plunder: the provinces are exhausted and depopulated, and the empire itself is fast mouldering away, and rapidly sinking into decay, and on the brink of ruin. And we now witness the feeble old age, and the decrepit and almost lifeless trunk of that enormous and formidable monster, which had for ages trampled under its feet the choicest regions of the earth, and made the world to tremble. The three FIRST VIALS OF THE WRATH OF GOD completed the ruin of the Saracen monarchy, or of the first empire of Antichrist. And the remaining vials have been operating with sure and with fatal effect upon that of the Ottomans or Turks: against whom the fifth and the sixth vials in Rev. xvi. 10. 12. are obviously directed.

The waters of the great river, according to the symbolical and prophetic language of the Apocalypse are almost DRIED UP. And another deluge of the waters of the Euphrates, or of the Euphratean horsemen, the troops and forces of Gog, that is, of the Turks, is no longer an object of terror, or even of apprehension.

Medumque flumen gentibus additum  
Victis minores volvere vortices.

HORACE.

Euphrates with its realms subdued,  
Whose waves are taught with humbler pride  
Smoother to roll their lessening tide.

FRANCIS.

Circumstances are now greatly and happily altered. Scythia, that *hive* and *factory* of nations, *officina gentium* \*, no longer pours out her myriads to recruit the armies and to enlarge the dominions of the beast, and to confirm the influence and diffuse the *faith* and *worship* of Antichrist. Some of them are even enlisted in the armies of Christ, and fight under the banners of the cross. The sword by which Mahomet propagated his religion, and converted the nations, has been in some instances wrested out of the hands of his disciples. And the fanatic and haughty Moslems, the boasted conquerors and owners of the world, have been compelled to yield an unwilling and mortifying obedience to the Christian sway of Britain and of Russia.

The three spirits which were seen by St. John “to proceed out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, like to frogs,” seem directly to point out the Turks or Mahometans, who hold the frogs in veneration; according to Bochart, in his *Hierozoicon*, they think it a crime to *kill it*, whilst they think it no crime to *kill a Christian*; and that passage in the Apocalypse, “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the

\* Tacitus.



mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty \*," seems to indicate the last effort and dying struggle of Mahometan malice and fanaticism. The beast, however, is to CONTINUE TO THE END; the IRON FEET and TOES of the image are to remain united to the last, and only to be broken in pieces at Christ's second coming, by his *great and mighty mountain*, that is kingdom, as will be seen in next section, of holiness and of glory, which is to consume all other kingdoms, and to last for ever. The beast and false prophet, or the *temporal* and *spiritual* empire of Antichrist or of Mahomet, are then to be cast alive into the lake of fire, and are hence to subsist united unto the end of the world. When, according to the Chaldee Targum on Isaiah xi. "God with the breath of his lips shall slay the wicked Roman," that is, the Antichristian and the Turco-Roman, who is also Gog, and the man of sin mentioned by St. Paul, in his earthly power and deputed capacity; the Turkish Sultan being the spiritual representative and secular viceroy of the prophet and apostle of God upon earth. So that Jewish tradition is combined with the inspired prescience of the Old Testament and the aposto-

\* Rev. xvi. 13, 14.

lic authority of the New, to designate the same characters, and to foreshadow the same subjects and the same events. "When the Roman empire is destroyed, according to the Jewish proverb, there will be redemption to Israel;" that is, the Turco-Roman empire, which is the fourth and last monarchy in its last stage of feebleness and of decay. When Gog is consumed, according to Ezekiel, "God will gather his people into their own land," that is, into the land of everlasting life, neither will "he *hide his face from them any more*," that is, they will then, in the profound and emphatic language of St. John, "see him AS HE IS," and "*all things SHALL BE MADE NEW*." The Turkish monarchy is hence the *horolog* of time and of the world; they are all mutual measures of each other, and will all wax old and perish together. The same period, and the same conclusion, is indicated by another well-known Jewish proverb, "2000 years before the law, 2000 years under the law, and 2000 years under king Messiah," which brings us down to THE END, nearly, (as they are Jewish years) of 2000 years, according to our own era and our own reckoning. See also Bishop Newton on this subject. THAT DAY is not, therefore, so far distant as the world would hope and suppose; but will "come as a *snare* upon them that dwell upon the face of all the earth," and "as a *thief* in the night."

## SECTION IX.

## THE DRAGON.

THIS abstruse subject, and character of great interest and moment in the Scriptures of the prophets, and of general concern and consequence to the church and to the world, requires to be carefully examined and separately and distinctly explained, in order to adjust the true scheme, and to determine the legitimate sense and right use of prophecy, and therefore demands our particular notice and attentive consideration at present. The modern doctrinal and disputatious expositions of the prophetic symbols, and hieroglyphic monsters, viz. the dragon and beast having each seven heads and ten horns, and the seven mountains, is well known ; and there are few visions, or prophecies, whose immediate import and direct reference to the parties and dissensions of latter ages within the Christian church, are more roundly and confidently affirmed by those who employ the prophecies to support particular doctrines, rather than the Catholic faith, and to advocate subordinate members, instead of the whole body of the church. Such a sense and exposition being, however, utterly inconsistent with the true end and aim of prophecy, which knows no distinctions, and



favours no parties in the body of Christ ; and being also opposed to the true design and signification of those symbolical objects and characters, and those emblematic designations, is perfectly untenable, and unworthy of the great names which devised and adopted it. The necessity of a figurative sense, and the reasons for the typical interpretation, being almost equally irresistible and overpowering in it, as in any other passage or subject of the prophets, or of the Scriptures in general. As, however, the controversial explication has been often admitted without foundation, and admired without reason and without inquiry, whereby the true intent of the subject, and the true object and aim of Scripture prophecy in general have been greatly perplexed and obscured, the straw floating on the surface, whilst the gold sinks to the bottom ; it is the more necessary and unavoidable to consider it distinctly, and to elucidate it diffusely. Mr. Mede insists with the utmost confidence, and without the slightest hesitation, that the seven heads of the beast and the seven mountains, are “ a pair of fetters to tie both beast and whore to western Rome,” and after him many, and indeed most interpreters, have understood them, not, as might be imagined, of the *avowed and decided enemies* of the faith and church of God in all ages, but of some of their professed friends and members, either of the bishop and city of Rome, and its seven hills, or

of the German empire and its seven electors, or of both put together. But Mr. Mede's fetters, or those of his followers and admirers in this exposition, are neither of *adamant* nor *even of iron*, and those emblematic designations and symbolical monsters and characters, have no connection whatever with the city of Romulus, and have neither immediate friendship nor hostility to the once famous GOLDEN BULL, and the Germanic body. Both of which having been professed by Christians could never be the immediate object and import of THAT prophecy, and could never be so abominated and denounced by it, as has been proved at length in the second section. Neither the prophetic and spiritual Zion, indeed "the Jerusalem which is above, and is free, and the mother of us all," nor the prophetic and Apocalyptic Babylon, opposed to it and contrasted with it, is a city at all, except in the figurative sense, and in the emblematic intent and use of the word. To build the walls of Jerusalem is therefore no longer a work of literal masonry, and to pull down those of Babylon is not to remove stones, nor to unroof houses; it is neither the work of an earthquake nor of a siege, nor even of the partial and temporary conflagration of Rome. Such fortuitous events and natural evils, as they agree not with the *sense*, so neither would they promote the *end* and the *design* of those prophecies, nor yet of those who so interpret and

apply them. And as the Latin church has outlived the name and the shadow of Roman empire in the west, so doubtless it might also outlive the *burning of Rome*, and the suppression, or even the extinction of the Popedom, as well as the Greek or Oriental churches, which have been always opposed to it, or independent of it. So to explain prophecy is, therefore, obviously to sink and to degrade it. It is to take the letter for the spirit, and the Old Testament for the New; to do away the unbounded and everlasting effects of divine mercy or of future wrath, and to neutralize the precious promises and appalling denunciations of the world to come. The angel interpreter, in giving the admonition to St. John, "here is the mind that hath wisdom;" Apocalypse xvii. must have purposed to intimate that it was a subject which required not *merely* attention, but that it involved a profound and recondite import, remote from vulgar notions, and exceeding common apprehension; the wisdom which he required and recommended, was obviously the wisdom which Moses learned, the wisdom of the Egyptians; hieroglyphic, symbolical, prophetic wisdom; and after such a hint and caution, to depart from the fixed and constant meaning of prophetic language, and the established axioms and usages of emblematic interpretation, is to despise the guiding counsel of the angel, and to wrest the Scriptures to an import and purpose of our own. Mr. Mede



has informed us, in his sermon upon Isaiah ii. 3., that mountains mean, in prophetic language, states, kingdoms, societies; and from thence, judiciously indeed, expounds and illustrates his text, "the mountain of the Lord's house shall be established upon the top of the mountains," without having once insinuated or even suspected that they were natural mountains or hills at all!! and much less the low and inconsiderable hills of old and fallen Rome. But strange that the same word should denote empires in the prophet of the Old Testament, and small and insignificant hills of stone and gravel in the last and the most profound and mysterious prophet of the New!

It does not seem to have occurred to him, nor to those numerous writers and commentators who have approved and followed him in his views and interpretation of these symbols and prophecies, that the mountains of Isaiah are precisely those also of St. John. And that whilst the one barely mentions them, the other describes their character, tells their number, and points out their rise and fall, their beginning and their end. Doubtless they would have seen and admired this elucidation and fulfilment of the prophecies of Isaiah by those of the Apocalypse, if the number seven had not unluckily intervened to perplex and to mislead them. As if it had the magical and extraordinary virtue of affecting the sense and use of words, and of metamorphosing empires or mo-

narchies into hills of clay or sand ! Or as if the seven candlesticks, and the seven stars of that book, did not signify the seven churches and their seven bishops, without any effect or alteration in the meaning of those symbols, by the prefix and juxtaposition of the number seven ! Natural and literal mountains or hills indeed they *cannot* be; for the seven heads of the beast *are seven mountains*, καὶ εἰσι ἑπτὰ ὄρη, “and they are seven mountains.” Now these heads are successive, primo avulso non deficit alter : “when one falls, another does not fail to arise and to grow on it;” the seven mountains must also be therefore successive, as five of them, and of the heads had fallen, and one of them “then was;” that is, the sixth head and mountain was then in being, which necessarily must be, as is admitted by all expositors, heathen and imperial Rome.

If, indeed, they were natural and not emblematic, and were contemporary and not consecutive mountains, the harlot could not possibly sit upon them ALL at one and the same time. She must in that case have been of most gigantic size, and unnatural figure and dimensions, and could not with any shadow of justice and of propriety be deemed a woman at all ! Centimanus Gyas, or Immanis Tityus, the most enormous giants of heathen fiction, must have been children when compared with such a monster. As she is therefore necessarily and confessedly an hieroglyphical and representative character, and sits upon waters,



which are distinctly asserted by the angel himself to signify peoples, and nations, and languages, so it follows immediately, and of course, that the mountains are also hieroglyphical and successive, and can be neither literal nor simultaneous. Otherwise the seven heads of the great red dragon, in chapter xiith, coinciding with the seven heads of the beast, and being only different views and designations of the same great monarchies, as will be shewn immediately, the *bruiser of the serpent's head* would gain his long promised victory, and his hardly earned and well merited fame and glory, by *bruising* low and literal hills, of *harmless stone and gravel*!!

Can such be the object and the end of prophecy, or the faith and hope of the church? and how ridiculous and contemptible does such a sense and exposition render both Christ and his members? But if those prophetic monsters and symbols be interpreted to denote impious and powerful monarchies, hostile to truth and righteousness; then to bruise those heads and to make those mountains low, is a conquest worthy of prophecy and of its Author. It is the triumph of truth over error, and of faith over infidelity and idolatry. It promotes Christianity by its effects and changes in the world, and confirms its evidence by the completion and the testimony of prophecy. It propagates religion without the church; and it increases its authority and its influence within it.



Having, therefore, exposed the weakness and the absurdity of the common interpretation, it is time to furnish the *just* and the *true one*. And in the first place, it is to be observed, that when any of the consecutive heads of the dragon or the beast had fallen, and was succeeded by another, the *body* or the *trunk* remained in a great degree unaltered; and therefore each successive head with the common body or trunk annexed, constituted that complete dragon or wild beast, which had all the power or properties of those monsters, for the definite and specific period allotted to it. So that there were, in fact, *seven* of each in succession. And the sixth dragon, beast, and mountain then in being, as five had fallen, was no other than the heathen empire of Rome; of which they were the established and usual prophetic symbols, and the well known hieroglyphic designations. It was the fourth beast of Daniel, and one of the mountains in Isaiah's prophecy, even in the opinion of Mr. Mede. And it was the "great red dragon which fought with *Michael* and his angels until he was cast unto the earth," whereby is emblematically foreshewed in the Apocalypse xii., the decline and fall of pagan idolatry, and the deliverance of the religion and the church of Christ from heathen malice and persecution, as is almost universally acknowledged. And the same circumstances and the same events are symbolized and pointed out in the xxth chapter, by

the same "dragon's being bound one thousand years, that he should not deceive the nations or the Gentiles." The dragon or the serpent is the hieroglyphic of a powerful monarch or monarchy. "When it is nothing new," says Bochart, "that a mighty king should be shadowed out by a serpent \*:" who there also quotes Horus Apollo to the same effect: "To denote a most powerful sovereign they paint a serpent in the form of the world, whose tail they place in his mouth†." The Egyptian kings, in consequence, wore painted serpents, in order to signify their irresistible power. And dragons or serpents were painted on the heads of their gods, for the purpose of indicating their authority and their immortality.

The Basilisk dragon or serpent is so called in the Greek language, as being the king of reptiles, and is called MELICHA by the Arabians, and REGULUS by the Latins, for the same reason: or from having three crests on his head in the form of a crown; or because he frightens other animals by his hiss. He is, moreover, most vivacious, and is hence an apt symbol of immortality. King Hezekiah is denominated a basilisk serpent by Isaiah xiv. 29. And even king Messiah is so called in him,

\* Cum non sit novum ut rex potens per serpentem adumbretur. Bochart. Hierozoic. lib. iii. cap. 10.

† Βασιλεα δε κρατιστον δηλονντες σφιν ζωγραφουσι κοσμοειδως εσχηματισμενον ου την ουραν εν τη στοματι ποιουσι.



as his type and forerunner. NACHASH, or serpent, was another name of Jesse\*. And hence the Chaldee Targum on the verse of Isaiah above referred to, viz. "out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent," is as follows: "For of the posterity of Jesse Messiah shall be descended, and his works among you shall be as a flying serpent†." And Messiah, in the third chapter of St. John's Gospel, compared himself to the serpent which Moses lifted up. We may, therefore, be the less surprised if that name was applied to other kings, and in and through them to other kingdoms. Pharaoh, the appellative of the Egyptian monarch, and thence of the monarchy itself, signifies, according to Arabian writers, a dragon or crocodile in the Egyptian language; and he is expressly styled by Ezekiel "the great dragon of the waters," perhaps in reference to his name of Pharaoh, "The great dragon that lieth in the midst of his rivers ‡." And in Isaiah, "Art thou not it that hath cut Rahab and wounded the dragon?" In the lxxivth Psalm the same epithet of power, of terror, and of abhorrence, is given to him. "Thou brakest the heads of the dragons in the

\* 2 Sam. xvii. 28.

† Quoniam de filiis filiorum Jesse egredietur Christus, et erunt opera ejus in vobis, quasi *serpens volans*.

‡ Ezek xxix. 3.



waters; thou brakest the heads of Leviathan in pieces:" both which passages are allowed by all interpreters, both Jewish and Christian, to refer to the overthrow of Pharaoh and of his hosts in the Red Sea. The water-dragon, the leviathan, or crocodile, was the symbol of Egypt even among heathen nations, as appears from Roman coins: and we learn from the Psalm quoted already what was intended by the head, as distinguished from the body, of the beast or dragon. Pharaoh himself, together with his hosts or forces, were the head, whilst his subjects and dominions composed his body. Hence, when the long threatened and long expected punishment and ruin of that monarchy was accomplished, the first hieroglyphic monster, and first prophetic beast and dragon was destroyed, or according to St. John's more perfect device and more just and comprehensive emblem and designation, the *first head* of the dragon *was fallen*. And hence, though Bochart quarrels with Josephus for asserting that Pharaoh signifies a king, yet he may be defended in that interpretation. And both he and Bochart may be justified and even reconciled. For Pharaoh properly signifies a dragon or crocodile: but the dragon was the symbol of a king, as has been seen, and therefore Pharaoh signifies literally a dragon, as Bochart has shewn, and symbolically a king, as Josephus had stated.

That the Egyptians worshipped the dragon or crocodile is no secret to the classical reader.

————— Crocodilon adorat

Pars hæc.

“ This portion of them worship the crocodile.” The 15th Satire of Juvenal, throughout, justly exposes and inveighs against this, together with other enormities of Egyptian origin and idolatry. And Philo, “ deifying crocodiles\*.” And Eusebius, “ Taautus first deified the nature of the dragon and of serpents, and after him the Phœnicians and the Egyptians†;” which is also confirmed by Diodorus Siculus, in his first book and seventh chapter. The Egyptian Pharoah or king, that is, kingdom or monarchy, is, therefore, aptly and justly branded as a dragon or serpent, in order to mark, with suitable abhorrence and detestation, its cruelty and persecution of the church, together with its vile and abominable idolatry.

That the Israelites defiled themselves with the idols of Egypt, appears from the expostulation, and the threats of the Prophets; and that among others with that of the serpent there is but too good grounds for asserting, as will be seen by consulting Grotius and Sir John Marsham, and

\* κροκοδειλους—θεοπλαστουντες.

† την μεν δρακοντος φυσιν και των οφειων αυτος εξεθειμισεν ο Τααυτος, και μετ’ αυτον αυθις Φοινικες τε και Αιγυπτιοι. Euseb. Præparat. Evangel. lib. I. ad finem.



is in fact the true reason of their having been bitten by fiery serpents in the wilderness, in order that they might know, according to the book of wisdom, that “wherewithal a man sinneth, by the same shall he be punished;” which is also the reason somewhere assigned by Maimonides, but I cannot now remember the place. We know they worshipped the brazen serpent, even after they had been brought into their own land, and relieved from the contagion and the temptation of the surrounding idolatry of the Canaanites and the Egyptians, although that very serpent had been devised by Infinite Wisdom for the express purpose of counteracting such obvious and deplorable infatuation. For the dead serpent was hereby proved to have more power to *heal* than all the live serpents had to *kill*. And the serpent was by this means made to cure his own sting; and being a dead serpent, and moreover a serpent of brass, whose bright and fiery colour, resembling that of serpents, would have tended, according to some, to increase, rather than to diminish, the virulent and deadly effects of their bite or sting. And by all these circumstances together, the cure was evinced to be entirely supernatural and divine.

The Saviour of mankind was also shadowed out, who by death destroyed him that had the power of death, that is the old serpent, the devil. And it was foreshadowed, that as by living man came sin and death, so by crucified and dead man



would come righteousness and life, as is distinctly noticed and explained by himself, John iii. 14. What has been proved of the Egyptians may be understood of and applied also in a great degree to the Assyrians and the Babylonians, who were also corrupted and degraded by the same brutish vices and the same unnatural and abominable idolatries. Diodorus Siculus states that there were two immense serpents of silver in the temple of Belus, at Babylon; and the history of Bel and the dragon, even though apocryphal, sufficiently attest the fact, that divine honours had been paid to that monster. The Syrians worshipped even fish!! and Selden calls his celebrated book *A Treatise of THE SYRIAN GODS*, as best marking their origin, and best pointing out their natal soil.

Now these three monarchies, viz. the Egyptian, the Assyrian, and the Babylonian monarchies, seem to have been those which are denoted and denounced by Isaiah as dragons or serpents, Isaiah xxvii. 1. "In *that day* the Lord with his great and strong sword shall punish Leviathan the piercing serpent, even Leviathan the crooked serpent, and he shall slay the dragon that is in the sea." *Kimchi* justly observes, that, as three different dragons or serpents are mentioned, or rather as the dragon is three several times repeated, *three* different monarchies are there designated and intended by the prophet. The Chaldee Targum

paraphrases the text as follows: "In that day God will visit with his great and strong sword, the *king* who hath magnified himself as Pharaoh the *first* king, and the *king* who exalteth himself as *Sennacherib* the second king, and will kill the king who is *strong* as the dragon that is in the sea," where we see they are understood in a double sense, literally and primarily of Pharaoh and of Sennacherib, and of some other king, whoever he may be, as the adumbrations and precursors, both in crimes and in punishment, of other more remote and then still future kings.

The Babylonian monarch is most probably the third king, immediately and literally signified by the third dragon, the dragon that is in the sea, because in Jeremiah li. 34. the Lord complains in the name of his church, that "Nebuchadnezzar hath swallowed me up like a dragon," and Babylon is called by Isaiah "the *desert of the sea*." The overflowing waters of the Euphrates being by him compared to, and denominated, the *sea*. Nor does Kimchi's interpretation contradict, or in the least interfere with that of the Chaldee Targum, and with that which I have ventured to submit, with respect to the third dragon's designating the monarch of Babylon, but supports and confirms it. For he considers the prophecy solely in its secondary and true sense, and its ultimate application, which he justly understands of king Messiah's war with Gog; that is, according to him,



the Saracens and Turks. And therefore establishes the position of the preceding section, that they composed the monarchies whereof the Egyptian, the Assyrian, and the Babylonian monarchies were the prophetic types and forerunners. And seeing they had been the great and almost the perpetual enemies of the Jews, their punishment and extinction were in some degree, of necessity, to be foretold by the prophet, as being closely connected with, and essentially instrumental to, the deliverance of the people of God from captivity in Babylon, with which that chapter of Isaiah concludes, viz., that “the Jews would return from the land of Assyria, and again worship the Lord in the holy mount of Jerusalem.” Hence these three ancient and mighty monarchies, which had been the *grand factories* and *marts* of idolatry and of iniquity, and the mortal foes of the truth and church of God, are justly stigmatized and foredoomed as dragons or as serpents, as partaking both in the crimes and the punishment of the old and the great dragon, or serpent, the devil. And that the Persian, the Grecian, and the Roman monarchies, which had adopted their idolatrous worship, and imitated their brutal vices and atrocities, should be similarly branded and denounced, can appear neither strange nor improbable. They had been symbolized by wild-beasts in the prophecies of Daniel, and the dragon is a wild-beast, the viper that



stuck to the hand of St. Paul is called *Σηριον*, or a wild-beast, in the Acts of the Apostles. And as they had succeeded to the dominions, together with the crimes and idolatries of those former *dragons*; it was also just and reasonable that they should also inherit their prophetic names of reproach and of abomination, having been not only cruel and malicious as serpents, but also like the others that had preceded them, under the brutish and the brutifying delusion of worshipping them. The single fact of the Epidaurian serpent's having been brought from Greece to Rome, at a vast expense, and with all possible parade and magnificence, and adored as the guardian and palladium of the state, irresistibly establishes the blindness, shame, and guilt of those otherwise enlightened and polished nations.

Even their gods were not deemed sufficiently sacred and venerable, without dragons or serpents to confer upon them additional sanctity, and to enhance their estimation and authority; and therefore Horus Apollo, quoted by Vossius, informs us that “a golden basilisk, was put round their gods\*.” The very picture of a serpent was believed to bestow local sanctity :

Pinge duos angues, sacer est locus

Extra meūte.

“Paint two serpents, the place is holy and not to

\* Ουβαιον ὃ ἐστὶν Ἑλληνιστὶ βασιλίσκον χρυσοῦν περιτίθεισθαι τοῖς θεοῖς. See Vossius de Idololatria.

be polluted!!!” so cruelly and successfully did that subtle and malignant spirit, who, in the form of a serpent, had accomplished our disobedience and fall, continue his triumph over mankind, by the same animal, and in the same form and appearance as at first! And it is mentioned by Clemens Alexandrinus, that in the orgies of Bacchus, the priestesses, crowned with serpents, yelled out *Eva, Eva*, as if to record the fame and glory of the serpent's victory over her.

But, however that may be, the scriptural fact of the devil's having deceived Eve in the form of a serpent, is made the prophetic model and emblem of his subsequent public hostility and political machinations against the truth. And as Adam was the type of Christ, so Eve was the type of the church, and the serpent the type of those future great and mighty monarchies, which in all the successive ages of the world, and various dispensations of truth and mercy, have seduced and corrupted, or persecuted and oppressed, the people and the church of God.

Venerable Bede's view and definition of the prophetic dragon is hence not much amiss. “The dragon is the devil armed with worldly power\*.” That the heathen monarchy of Rome was designated and characterized as the dragon, or serpent, was the constant opinion and the general interpre-

\* *Draco diabolus potentia terreni regni armatus.* See Dean Woodhouse.



tation of the primitive church of Christ. As appears from the celebrated device and painting at Constantinople, of *a dragon pierced through with a dart from the hand of Constantine, and falling into the sea*, mentioned by *Eusebius*, whereby was hieroglyphically signified the decline and fall of pagan idolatry and of pagan power and persecution \*.

The infidel and barbarous monarchy of Antichrist, the great antitype and climax of all the preceding impious and idolatrous monarchies; the pink and extremity of blasphemy and of imposture, the prophetic and apocalyptic beast, was also justly stigmatized and denounced as the dragon and the serpent by the prophets. Mahomet, the prophetic antitype and mystical successor of the Egyptian monarch, and the Rahab and Pharaoh of Christian truth and of the Christian church—"the great dragon of the waters," forced Eve, that is, the woman or the church, once more to take refuge in the wilderness. And this true king of mystical Babylon, like Nebuchadnezzar his type, swallowed up Zion, or the church, as *a dra-*

\* For further information respecting the worship and veneration of serpents consult Virgil's *Æneid*, II. V. and Homer throughout; Clemens Alexandrinus, in *Protreptico*; Vossius de *Idololatria*; Eusebii *Præparat. Evangelic.* book I.; Stillingfleet's *Origines Sacræ*, book III.; Jenkin's *Reasonableness*, Vol. II.; Parkhurst's *Hebrew Lexicon* on the word נחש, nachash.



*gon* or serpent, leading on his Euphratean horsemen, who are his Chaldeans or Babylonians, that is, Gog and Magog, or the Turks, to compass the camp of the saints, and the beloved city of Eastern Christendom. And, like the same tyrant, set up himself an image or idol for general homage and adoration, the true "abomination of desolation" in the temple of God, affecting to be the one and the only plenipotentiary and representative of the invisible and omnipotent Jehovah himself!!! The dragon of paganism, having been cast out by the preaching of the Gospel, returned in this manner with seven-fold blasphemy and enormity, in the dragon of Islamism; and the last state of the fourth empire, and of the Mahometan world, became infinitely worse than the *first* \*. That this was the case with respect to the Jewish nation, for which the parable was in the first instance intended, we have the testimony of our Lord; who there distinctly asserts, that *that generation* of the Jews, though perfectly free from heathen and vulgar idolatry, were more depraved and abandoned of all good, than those generations which had preceded them; and which had, in consequence of their idolatry, been severely punished, and led captive to Babylon. There is a stage of impiety and of iniquity lower and worse than that of mere paganism; and the Jewish nation, in the

\* Matt. xii. 4.

time of our Lord, had arrived at it. Though they abhorred gross and vulgar idolatry, and would have punished with an immediate and violent death any that might be guilty of it, yet they were themselves more thoroughly wicked than those who had before practised it, or were then practising it. Idolatry is, in fact, a sin of stupidity and of folly, rather than of wilful and total depravity, it is not the last stage and extremity of wickedness. There is no worship of stocks and of stones in hell!! The Jews were become, according to Josephus, *θεοστυγεις*, "haters of God;" and, according to St. Paul, *πασιν ανθρωποις εναντιων*, "hostile to all men." They killed the Lord Jesus, and were therefore utterly lost to all good. These observations may assist us to estimate the relative merit of paganism and of Islamism. The one is downright ignorance, the other is the excess of error. Paganism is the absence of light: Islamism is the abuse of it: in the one the truth is unknown, in the other it is perverted. And the worship of images, and of saints and angels, in the Christian church, associates indeed false objects of worship with the true; but not for the purpose of denying or of excluding him. Islamism, on the contrary, not only denies and excludes him, but also appoints another in his place; the one is, therefore, at the utmost, petty larceny, whilst the other is open rebellion; it is the greatest crime that can possibly be commit-



ted; it is high treason. Islamism not only de-thrones the Sovereign and the Saviour of the world, but also exalts an egregious impostor, murderer, and adulterer, in his stead. And the cruelty and crimes of his dupes and followers, more particularly of the Osmanli, or Turks, are entirely in unison with their creed and worship, and are almost proverbial. "The foulest debasement, the most brutal passions may be said to be general amongst the Turks at the present day\*." We must, from all these circumstances put together, conclude, not only with the Greek church, that Islamism is idolatry, but that it is the last and the worst excess of it.

The seven heads and ten horns of the great red dragon, with the seven diadems or crowns upon them, in chapter xii<sup>th</sup> of the Apocalypse, correspond to the seven heads of the Beast in the xvi<sup>th</sup> chapter, and coincide with them; being the prophetic symbols and hieroglyphic designations of the same seven great kingdoms or monarchies: as they are there expressly declared by the angel interpreter himself to be, that is, to denote seven kings, that is, kingdoms or monarchies. And the sixth dragon and wild beast, which existed at the time of the prophecy, was the heathen kingdom or empire of Rome, with its well-known characteristic of ten horns or provincial

\* M'Farlane's Travels.



governments. And these various symbols and monsters marked, with suitable infamy and deserved abhorrence, the seven vast and mighty empires of the world, which have in fact throughout all ages been the grand adversaries of the truth, and the unfailing persecutors of the church of God ; as will appear more clearly from the two other emblems, by which they are still farther denounced and condemned ; viz. " the seven mountains on which the harlot sitteth." And the peculiar purport and application of these symbols require our most serious attention and our most dispassionate and unprejudiced investigation : they have been so greatly and so frequently perplexed and misapplied. God commanded Abraham to sacrifice Isaac on mount Moriah ; and on this very mountain, according to the Jews, Adam, together with Cain and Abel, and Noah after the flood, had worshipped and sacrificed ; it furnished, we know, the site of the Jewish temple ; and, lastly, on it, or on some part of it, the grand sacrifice was offered to take away the sins of the world.

The custom of resorting to mountains and to high places for worship and sacrifice, had been of early date, and of remote and venerable antiquity ; and was probably derived from some traditionary records of the past, or some faint and precursive glimpses and indistinct anticipations of the future sacrifices and offerings upon the mount of the Lord ; the holy mount of Moriah. Certain it is,

at all events, that the heathens had for the most part their altars and temples on mountains and high places. The Persians worshipped the sun on the highest mountains. "Balak took Balaam to the high places of Baal." Bamah signifies both an high place, and an idolatrous altar. But after the building of the temple, one and the same altar was solemnly devoted, and was to be exclusively appropriated to the various sacrifices and offerings of the entire nation of the Israelites. "Only the people sacrificed on high places because there was no house built in the name of the Lord." But after the temple was erected and dedicated by Solomon, to sacrifice on high places was in general forbidden and criminal; it was only allowable on extraordinary occasions, by God's own immediate interference and appointment. As in the case of Elijah on Mount Carmel, after that Jeroboam had interdicted the people from going up to Jerusalem for prayer and sacrifice. The former practice was, however, too generally persevered in: and the high places or local altars were not abandoned and destroyed, notwithstanding all the expostulations and menaces of the prophets: and this unhappy circumstance materially contributed to increase the idolatry, and to accelerate the consequent captivity and dispersion of the nation. Hence the temple of God at Jerusalem, and the mountain of Moriah or of Zion, whereon it was built, are by the prophets justly



and elegantly contrasted with and opposed to the heathen temples, and to the mountains on which they were built. And as Babylon had been always the mortal enemy of Jerusalem, both in religion and in politics, so it is denominated in Jeremiah a destroying or corrupting mountain; as being directly and immediately opposed to Mount Moriah, or Mount Zion—"the holy mountain," "the mountain of holiness," and "the holy hill of God." "O destroying mountain, I will make thee a burning or a burnt mountain, and will roll thee down the rocks \*;" which is paraphrased by the Chaldee Targum, "Thou great corrupting state, I will make thee a burning or a burnt state." The mountain seen by Nebuchadnezzar to break in pieces the image, and to fill the whole earth, is interpreted by Daniel himself, to betoken that kingdom which would break in pieces and consume all other kingdoms, and stand for ever. The word mountain is classical, or at least proverbial for rank and power. *Stantem in valle optime perlustrare montem*, "that he who stands in the valley can best survey the mountain;" which is spoken of men in humble life attempting to examine and to decide upon the affairs of their superiors, and to scan and judge matters of state policy. The Persian monarchy is directly and expressly denominated a mountain by the prophet Zechariah, "who art

\* Jeremiah li. 25.



thou, O great mountain, before Zerubbabel thou shalt become a plain \* ;” which is paraphrased by the Chaldee Targum, “Thou stupid and senseless empire,” &c. &c. And it is evident that the Persian monarchy is the one intended by the prophet, for it was at that time the only empire, which did or which could oppose any obstacle, and cause any delay, in the rebuilding of the temple, and the return of the Jews from Babylon. As appears, moreover, from the parallel passage in Haggai, “And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen ; and I will overthrow the chariots, and those that ride in them ; and the horses and their riders shall come down, every one by the sword of his brother † ;” where the overthrow of the Persian monarchy is distinctly intimated and announced, as is justly remarked by Chandler in his Defence. “Thou shalt thresh the mountains, and make them small, and shalt make the hills as chaff ‡,” is paraphrased in the Chaldee, “Thou shalt kill the peoples and consume them, and the kingdoms thou shalt make as dust.” And in the same symbolical sense must that word mountain be interpreted in the Lord’s promise to his church. “The mountains shall depart, and the hills be removed ;” whilst from “Zion, the mountain or the church of God, his favour would

\* Zech. iv. 7.

† Haggai ii. 22.

‡ Isaiah xli. 15

never depart, and it would hence never be removed," as will be seen more clearly immediately. St. Paul, in Galatians iv. 25. observes, that Mount Sinai answereth to the Jerusalem that now is; it was therefore the symbol and adumbration of the Jewish church and state; and in the Epistle to the Hebrews he contrasts Mount Zion with Mount Sinai, as the emblems and representatives respectively of the kingdom or church of Christ, and of that of the ancient and literal Israel, or of the Jews. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye



refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven \*."

St. John, in order to mark more exactly and definitely the idolatrous nature and impious character of these prophetic and symbolical mountains, which he had seen and been describing, adds, that "the harlot sitteth upon them." The harlot is the well known emblem and scriptural appellation of error and of idolatry; and is opposed to the spouse, the bride, and the Lamb's wife, which in the same way betoken the truth and the church of God. In the book of Wisdom it is remarked, that the devising of idols was the beginning of FORNICATION; and Judah is said in Jeremiah to have defiled the land, and to have committed adultery with stocks and stones. And hence we have in the Apocalypse a twofold hieroglyphic, and a twofold contrast: on the one side, Mount Zion and the Lamb's wife or bride sitting upon it, and upon the other side SEVEN mountains in succession, with the harlot or the whore sitting upon them all in regular order, from the first to the seventh or last. "And I looked, and behold a Lamb stood upon Mount Zion, and with him 144,000, having his father's name written upon their foreheads;" and "he carried me away in the

\* Heb. xii. 18—25.



spirit to a great and high mountain, and shewed me the great city, the holy Jerusalem, descending out of heaven from God, and adorned as a bride for her husband." In both which passages the church of Christ is denoted, and is contrasted with heathen idolatry, or with infidel and Mahometan apostacy. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth \*." The Egyptians, Assyrians, and Babylonians, are particularly named by Ezekiel as the earliest inventors and chiefest promoters of this spiritual fornication: his xxiii<sup>rd</sup> chapter is exclusively occupied in depicting the gross and flagitious excesses to which they had seduced the people of God; and wherein that people were by them polluted and depraved, and rendered at once their instruments and their victims. The picture is drawn to the life, and is borne out by melancholy and irresistible facts, as has been shewn already from profane history. Nineveh is therefore called by Nahum "the well-favoured harlot, that selleth nations through her whoredoms." And Babylon is said to be "a golden cup, and the nations have drank of it, and

\* Rev. xvii. 3. 9.

are mad." The figure is borrowed from the practice of harlots, who administered potions to their lovers; and it signified what was elsewhere plainly expressed, that "Babylon was the land of graven images."

The Egyptian, the Assyrian, and the Babylonian monarchies, had indeed been the early and the chief factories and emporiums of Polytheism and of idolatry, of which fornication is in every way a just and suitable emblem and appellative. For it not only violates the marriage contract between man and God, who is both the parent and the husband of his rational creation, but it is, moreover, almost invariably associated with the most flagrant and unblushing perpetration of the foul and detestable vice and crime of literal fornication. Quo non prostat femina templo? "In what temple is there not open prostitution?" is the indignant interrogatory of the Roman satyrist. In Babylon, prostitution was, from hence, a part of their religion, and reputed an act of *piety* and of worship of their gods!!! And the other successive monarchies of the world which ruled Asia, and more particularly the nations which were adjacent to the holy land, and were immediately connected with, and bordering on the church and people of God, inherited for the most part the vices, together with the power, and the dominions, and the subjects, of those which have been already mentioned. They are, therefore, justly



branded with their characteristic marks and names of infamy and of abomination. As the seven mountains were also seven kings or kingdoms, and as there were seven diadems or crowns on the seven heads of the dragon, it is thereby signified that they were all monarchical. A diadem or crown is utterly inconsistent with republican equality, or with divided authority. And hence there can be here no reference whatever to the various forms of the early Roman government, where there was an equality of power, and a division of authority, *Consulate*, *Triumvirate*, *Decemvirate*, &c. &c. And therefore this groundless and fanciful exposition of modern invention, and of controversial tendency and application, is utterly inconsistent with the truth and the design of those symbolical objects and characters. Besides, the Roman empire is every where symbolized and designated by the prophets, one beast or empire, and all kingdoms or monarchies are no farther honoured with the notice and regard of inspiration, and made the subject and the concern of prophecy, than they are somehow immediately connected with, or directly opposed to, the people and the church of God. And hence, until the Romans under Pompey had subjugated Judea, which was but shortly before the extinction of the republic, and the elevation of the Cæsars, their various forms of government, and even their very existence, had no particular rela-



tion to, nor any effect nor bearing upon, the truth and the church of God. They in no way promoted its design and its use, and in no degree furthered its object and its end, and therefore had no place in its visions, and composed no part of its announcements. And until that period the Greek empire under the successors of Alexander had been the immediate adversary of the truth, and oppressor of the church; and therefore justly the immediate object of the abhorrence, and butt of the malediction and the denunciations of the prophets.

The names of blasphemy on the seven heads of the beast indicated that they were impious and idolatrous, as will easily appear from a single passage of Isaiah, "which have burnt incense upon the mountains, and blasphemed me upon the hills \*."

It now only remains to consider the peculiar character and properties of the seventh and last head of the dragon, and of the beast; and of the seventh and last mountain, or great monarchy. "Five are fallen, one is, and the other is not yet come," and it is here perhaps not unworthy of remark that the word *ἄλλος*, "the other," is the very word employed by our blessed Lord to designate Antichrist. "I have come in my Father's name and ye received me not, another, *ἄλλος*, cometh in

\* See also Grotius, Lightfoot, Mede, and Schleusner, for the word *βλασφημία*, blasphemy.

his own name, and him ye will receive." And again, "he (that is the seventh and last head of the beast, that is king or kingdom or mountain,) was and is not and shall shortly come \*;" that is, *he had* existed before, in fact and in truth; and *was* even then existing, though not in name and appearance; but he would shortly come in his own proper name and character, and in all his odious and frightful enormity and reality. And moreover, "he shall ascend out of the abyss," or "the waters" which symbolically denote, as has been shewn from the very chapter itself, and the angel interpreter's own explanation, peoples, nations, and languages.

He was therefore no other than the Antichristian head of the dragon and of the beast; that is, the Antichristian king, or kingdom, or mountain, or empire of Mahomet, comprising in itself, as has been seen, two empires in succession, viz. that of the Saracens and that of the Turks, which had been foretold by many former prophets, and foretokened by the former beasts or monarchies, and combined in itself the cruelty, idolatry, and blasphemy, of them all. He was the great apostacy of the latter times, the monarchy or kingdom of the man of sin, the son of perdition, and the mystery of iniquity, with lying wonders and all the deceiveableness of unrighteousness. He was the seventh

\* Ην, και εστι, και παρεσται. Griesbach's emended text.

and last dragon, and beast, and mountain, on which the harlot sitteth; and as the number seven betokens completeness and perfection, so this seventh and last king, that is, kingdom or monarchy, was to be the last and the worst, the most impious and abominable of them all. He was to introduce the pink and climax of blasphemy, and of idolatry, and the height and extremity of imposition and infatuation.

Hence the seven heads of the great red dragon, with seven diadems or crowns upon them; the seven heads of the beast, full of names of blasphemy, on which the harlot sitteth; and the seven mountains on which the same harlot sitteth, are seven kings, that is kingdoms or monarchies, which had in succession, from first to last, been in immediate contact with the church, and had been opposed to the truth and persecuted the faith and the people of God. Having been therefore directly and unalterably hostile to the object and aim of prophecy, they are justly branded with its characteristic marks of infamy and of execration, and are represented as brutal and savage as wild beasts, and as being of the same name and of the same nature with the old serpent, the Devil himself!!

And these have been,

#### THE EGYPTIAN MONARCHY.

The first head of the dragon	Which first corrupted the truth,
and of the beast; the first	first practised idolatry, and



king, that is, kingdom or mountain.      persecuted the people of God.

#### THE ASSYRIAN MONARCHY.

The second head of the dragon and of the beast; the second king, that is, kingdom or mountain.      Which succeeded the first in dominion and in crimes, and carried away the people of God into captivity, viz. the ten tribes of Israel.

#### THE BABYLONIAN MONARCHY.

The third head, &c. &c., king and mountain.      Which destroyed the temple, and led captive the other two tribes.

#### THE PERSIAN MONARCHY.

The fourth head, &c. &c. king and mountain.      Which succeeded to the crimes and cruelties of the former monarchies.

#### THE GRECIAN MONARCHY.

The fifth head, &c. &c., king and mountain. These five were fallen at the time of the vision.      Which under Antiochus Epiphanes sacked Jerusalem, and destroyed the people of God.

#### THE ROMAN MONARCHY, THAT IS, HEATHEN ROME.

The sixth head, &c. &c., king and mountain, which then was, or existed at the time of the vision.      Which had ten horns, and which crucified Christ, and for three centuries miserably slaughtered his saints and martyrs.

#### THE ANTICHRISTIAN, OR THE MAHOMETAN MONARCHY.

The seventh and last head of the dragon and of the beast, the seventh king, or mountain, the peculiar dragon, beast, king, and mountain of the Apocalypse.      Which is the slain and the revived beast together, and two in truth and in fact, viz., the Saracen and the Turkish monarchies; yet in respect of the faith and the Church

On all of these the harlot of idolatry and of blasphemy sat.

of Christ, these are but one and the same, and under one and the same head or king; and therefore one and the same king or kingdom, in respect of the design and the use of prophecy. And He has been the grand adversary and subverter of the truth and of the religion of Christ.

And these kingdoms or mountains have been justly denominated dragons and beasts by the Spirit of prophecy. "What is the difference whether you carry about with you the form of a wild beast, or in the form of a man carry about with you the savageness of the wild beast \*?"

These likewise were the mountains whereof Isaiah so often speaks, that "they should depart and be removed," that "they should be threshed and made low," whilst "Mount Zion, the mountain of the Lord's house should be exalted on the tops of the mountains, and at the last fill the whole earth." They are also the mountains of the Psalmist, who in his address to Mount Zion assures her that "thou art of more might than the hills of the robbers," old translation, "mountains of prey," new translation. And they had always excited the just and warmest indig-

\* Quid refert an figuram geras belluæ, an in hominis figuram immanitatem geras belluæ?

nation of the prophets, not only as being the grand centres and sources of idolatry and of error, but more particularly because they enclosed the Church of God within their dominions, and numbered the people of God among their subjects and conquests, and generally wronged and oppressed them. And as they, for the most part, governed in succession the same peoples and nations with all the idolatries and iniquities of those monarchies which had preceded them; they are elegantly and appropriately symbolized and designated the successive heads of the same dragon or beast, as it were the consecutive dynasties or houses of the same great monarchy. As the houses of Guise and of Bourbon in France, or of Tudor and of Stuart in England. The subjects and territories of those mighty empires which constituted their body and their strength, having been sometimes transferred from one sovereign to another; that is from one head to another, after one campaign or even a single battle. Cyrus soon overran all Asia, and Alexander, more rapidly still, succeeded to all his subjects and to all his dominions: so that we have in this symbolical prophecy a rapid glance at the history of the world, and a short and comprehensive sketch and outline of the character and fate of those vast empires of the earth, which have, in all ages, been the grand enemies of truth and righteousness, and have waged the interminable and implaca-



ble war of darkness with light, and of evil with good.

Some such general notions of the subject seems to have been entertained by the early writers and ornaments of the church, who, without the various aids and the further light and confirmation of the history and experience of later ages, furnished considerable help and valuable hints to assist us in developing and elucidating it. Though Bengel chooses an exposition of his own, and one too unaccountably perplexed and absurd, yet he candidly acknowledges that the ancient church thought differently. "The most ancient of the fathers understood the seven heads to signify so many ages or monarchies of the world, from its beginning to its end \*." In vain shall we indeed look for the sound discretion, the acute penetration, the sober and deep piety of that distinguished and learned divine in subjects of prophecy, which must for ever recommend and immortalize the *Gnomon Novi Testamenti* in general. Hippolytus's interpretation of the seven heads is, "He declared the seven ages," and "that they were the seven distinguished or celebrated kingdoms or monarchies, from the beginning to the end †," and to nearly the same effect, Andreas of Cappa-

\* *Antiquissimi Patrum statuere capita septem totidem sæcula sive regna mundi ab initio ad finem.*

† *ἑπτα ετη εδηλωσε, and ἑπτα βασιλειας ειναι τας απ' αρχης μεχρι του τελους περιβοητους.*

docia, in his comment on chapter xviith of the Apocalypse, “ we consider the seven mountains to be places excelling the others in authority and worldly dominion \*.” And this opinion and interpretation is not the worse for being ancient, as it is probably derived from the highest authority, perhaps that of the apostle himself, or from the purest and best sources and guides of exposition. And it at least preceded the dissensions and controversies of these latter times, in which the prophecies have been unhappily obscured and perverted by party zeal, and misapplied and degraded to party purposes. But in the view and language of the prophets, from the beginning to the end of the church and of the world, there ever have been, and ever will be, but two religions and two churches, the religion and the church of God, and the idolatry and the synagogue of Satan, whatever different names or symbols they may bear, or whatever different parties they may consist of. The seed of the woman and that of the serpent have been from the first, and will continue to the last, to be immediately and irreconcilably opposed to and at war with each other. The spirit of God and the sure word of prophecy has always drawn this line, but recognises no other distinction, and allows no other badge of difference, and no other line of separation. St.

\* *ἑπτα ὀρη τοποὺς ἡγουμένα ἐν ὑπεροχῇ καὶ δυναστείᾳ κοσμητὴ τοὺς λοιποὺς ἐξέχοντας.*

Paul, therefore, and St. John are of the same religion and the same Church with Isaiah and Ezekiel. And the prophecies of the New Testament are designed and adapted to advocate the same cause, and to defend the same truth and the same Church, which those prophets of the Old Testament had advocated and defended. The Catholic Church is not merely the lineal successor of the ancient Israel, but it is the true Israel, the Israel of God, for which Moses and the prophets did write, and to which they were sent to minister and to bear testimony, "as a servant, for a testimony for those things which were to be spoken after\*." Hence it is not the church in its infancy and minority, but in its manhood and maturity. It is not the type, but the antitype, the perfection and consummation of all former churches, and enjoys the last and best of all God's covenants and dispensations.

Now what the Catholic Church is to the Jewish church, and the Gospel is to the law, the same precisely Islamism is to paganism, and what our blessed Lord did for the one, Antichrist did for the other. The Mosaic dispensation was refined and spiritualized by Christ and his apostles, from the carnal and cumbrous ordinances of its yoke of bondage, and from all those weak and beggarly elements, which had been only intended for the

\* ὡς θεραπῶν εἰς μαρτυρίον τῶν λαληθησομένων. Heb. iii. 6.



rude and uncultivated period of the world, and only adapted to the early and infantine condition of mankind and of the church of God. And hence, as it had sometimes tended to obscure and even to conceal the true nature of religion, and the genuine spirit of devotion, it was to be explained and improved. In like manner the heathen idolatry of all other places and of all former ages, has received from Antichrist or Mahomet a new form and a new name, having been purified from much of its dross and feculence, and distilled into its strongest spirit and utmost sublimation of intoxicating and deadly wine. It has been skilfully and carefully refined and rectified from the waste and lees of the worship of stocks and of stones, and from all the gross absurdities and childish fooleries of external homage and of visible worship and corporal prostration, in which heathenism so much consisted, and by which it became at last disgraced and despised. The cup is therefore rendered infinitely more potent and more dangerous, it contains an infinitely stronger draught of poison, and an infinitely more highly seasoned and inebriating potion of maddening blasphemy and infatuation. Islamism is conceived in more deadly malice, and is replete with deeper fraud and deeper guilt than paganism. Paganism is the sin of childishness and of folly, it arises from ignorance and stupidity; but Islamism is the sin of light and of knowledge, it is knowledge abused

and truth perverted, and indeed perverted to the utmost. It is not the sin of nonage or of weakness, but of maturity and of reflection, and it is the greatest possible offence, and the most enormous and atrocious crime; it is not merely rebellion and high-treason against the true king and the only sovereign, our Lord Jesus Christ, but it substitutes the most depraved and the most abandoned miscreant in his place. We must therefore not only agree with the Greek church in calling it idolatry, but we must moreover deem it the last degree and worst species of it. The Scriptures not only designate it "fornication," and "the worship of the image of the beast," but also "the mother of harlots and of abominations of the earth." It is the very utmost height and last extremity of idolatry, exceeding heathen and vulgar idolatry as far as the spirit can exceed the letter, or the antitype the type, as far as the mystical Babylon can exceed the natural and the literal Babylon, in enormity of iniquity, of impiety, and of blasphemy. It is hence the utmost excess of all preceding errors and impositions, the pink and flower of falsehood and of wrong, the most hideous and appalling idolatry in its most beguiling and bewitching shape. It is Satan transformed into an angel of light. It is idolatry neither pretended nor avowed, neither obvious nor suspected, but carefully disguised and artfully concealed, and even vehemently denied and disowned. The



Turks will not permit the image of their prince to be stamped on their coins, whilst they are at the same time in both faith and practice, and with all their mind and soul, worshipping and obeying the most blasphemous and atrocious impostor that ever deluded and debauched mankind, as the sole representative and living image of the omnipotent and eternal God!! So skilfully and effectually has the harlot mixed her intoxicating and deadly wine, and "the nations have drunk of it and are mad," "they are drunk with the wine of her fornication."

In "the last times," or in the period of Messiah's Church, that is, of the Gospel dispensation, right and wrong were to be in the extreme of contrast and of opposition, and the meridian sunshine of eternal truth and mercy was to be too successfully resisted, and in many cases even fatally counteracted and overpowered by the very smoke of the bottomless pit, and by darkness that might be felt, as appears from the Apocalypse, ix. ii. on all hands understood of the imposture of Mahomet. "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit\*." Christ carried religion and truth to the highest pitch of purity and of perfection, that

\* Rev. ix. 2.



human beings in this world are capable of practising and of enjoying. And Antichrist has carried idolatry and delusion to the last degree of excess and infatuation, and to the utmost height of extravagance and of enormity.

In the short space of three centuries, heathen darkness fled before the light of revelation, and yielded the palm and the world to Christianity. But Islamism has been twelve centuries in immediate collision, and at open war with the Gospel; and has neither admitted its truth, nor succumbed to its influence and its superiority. Hence, if Christianity is God's last and best dispensation of truth and grace, and the richest and best boon of heaven to man, then Islamism, which has so foully corrupted and blasphemed it, and so long and so triumphantly opposed and subverted it, is the last and worst extremity of fraud and iniquity, and the greatest possible curse and plague of our nature and species; it is the deadly nightshade of the Gospel; wherever it has taken root Christianity has always withered and decayed. If Mahometans be induced to embrace the truth, as is sometimes the case, it is not merely at the risk, but with the certain and inevitable loss of their lives, from the hands of their fanatic and ferocious neighbours and countrymen, who instantly set their houses on fire, and put themselves to death; whereby all attempts to instruct and to convert them have been effectually resisted

and defeated. Who indeed could be expected to receive instruction, and who even to attempt to give it, under such untoward circumstances and appalling difficulties ?

## SECTION X.

REIGN OF CHRIST AND OF ANTICHRIST ON EARTH, THE  
MILLENNIUM, MESSIAH SLAIN BY GOG.

CHRIST and Antichrist occupy the foreground of history, as they do of prophecy; and are the most important and distinguished characters on the stage of life, as they are in the book of God. They have been the founders of the two last churches, and the sovereign heads of the two last societies and kingdoms which are to be established on earth, and have introduced the two last and most perfect systems of religion and of truth on the one side, and of idolatry and deceit on the other, that were ever published to the world, and that have enlightened and blessed, or deluded and perverted mankind. Whilst the one is the author, the example, and the subject of the mystery of truth and of godliness, the other is the author, the example, and the subject of the mystery of error and of iniquity. And the last and most implacable and interminable of all wars is that between the Gospel and its counterfeit, the Bible and the Koran, Christ and Antichrist; a war which had been frequently announced, and variously foreshadowed by the prophets. And as Christ had been prefigured by those wise and good men, who in their several ages had declared



the truth, and enlightened the world, and taught and improved mankind, so Antichrist was likewise shadowed out by those false teachers, and proud and cruel tyrants, who had corrupted the truth; and been the scourge and curse of their day and generation. Moses did not more truly typify the one, than Rahab and Pharoah resembled and foretokened the other: having been the embryo dragon and the miniature destroyer of the saints; of whom Antichrist or Mahomet is the full-grown monster, and the full-length model. Nebuchadnezzar, likewise, by destroying the temple and city of Jerusalem, and having set up an image of himself for general homage and adoration, by forcing the people of God, and all his subjects in general, on pain of an instant and horrible death, to fall down and to worship it, completed the rough draught, and blocked out the rude likeness, of him who has forced so many nations, and peoples, and languages, to believe in himself as the last and the peculiar representative of deity; and to worship the professed advocate and patron of adultery, murder, and of rebellion, as the living image and vice-gerent of the invisible and eternal Majesty on high!!! And, lastly, Antiochus Epiphanes, under the symbol and name of the little horn in Daniel, and under that of Gog in Ezekiel, had furnished to the church another type and forerunner of her great and future enemy. The

statue, moreover, of Jupiter Olympus, which he erected in the Jewish temple, is expressly called "an abomination of desolation," in the first chapter of 1st Maccabees. And in the same way "the abomination of desolation," mentioned by our blessed Lord in Matt. xxiv. as spoken of by Daniel the prophet, signified, according to Enthymius Zigabenus, the statue of Titus, which he set up in the holy of holies, after he had taken the city of Jerusalem; which was therefore a further type and prelude of the great and spiritual abomination, that is, idol of desolation, viz. Antichrist in the Christian temple, or the Catholic Church. Hence the LAMB on Mount Zion, and his 144,000 of the tribes of Israel, who emblematically denote Messiah's Church, the true seed of Abraham, the Israel of God, are immediately opposed to the false Lamb that spake as a dragon, that is, Antichrist and the Beast, and to the men who have the mark of the Beast. That is, the spouse, the bride, and the Lamb's wife, is opposed to the whore and the mother of harlots, who is drunk with the blood of the saints and the martyrs of Jesus. The badge or sign of Messiah's Church is the name of God on their forehead, or baptism. And that of Antichrist's, or the Beast's followers, is the mark of the Beast, or circumcision. The emblem or ensign of the one is the eagle, and that of the other is the serpent or the dragon; which bear a



perpetual and irreconcilable antipathy to each other, and wage eternal war.

Mox in reluctantes dracones

Egit amor dapis atque pugnæ. HORACE.

— to dart

On dragons fell, reluctant in the fray;

Such is his thirst for battle and for prey.

FRANCIS.

According to Pliny, “the dragon or serpent seeks for the eggs of the eagle with malignant avidity; but the eagle drags him off into the air wheresoever he sees him \*.”

The last conflict of truth with error, that of the *Christian eagle* with the *Moslem dragon*, the SERPENT of ISLAMISM was to be the most desperate and dangerous of all others. The sufferings of the saints were to be so great and so appalling, and their temptations to error and to apostasy so alarming and so overpowering, that peculiar rewards are held out, and extraordinary honours are promised, to those who shall overcome the fraud and cunning of the false prophet, and the power and persecution of the Beast; and “get the victory over his image, and his mark and the number of his name.” They are to be singularly honoured in the list of martyrs, and to be separately ranked and distinguished amongst the faithful followers of the Lamb, and the tri-

\* Ova hic consecratur aquilæ aviditate maligna, at illa rapit hunc ubique visum. Plin. Histor. Natural. lib. x. cap. 5.



umphant armies of God. They were seen by St. John in Rev. xv. *standing upon the sea* of glass mingled with fire in the temple of God in heaven; like the three children thrown into the fiery furnace by the Babylonish tyrant, they had not only escaped unhurt, but had been loosed from their chains by it; they had passed safely and gloriously through their baptism of fire and of water, whereof the brazen sea in the temple was the shadow. They had, therefore, been purified from all their dross, and had washed off all their filth, and were now for ever triumphantly to dwell in the temple and palace of God, and “to sing the song of Moses and of the Lamb.” And on the other hand, the most frightful vengeance ever denounced; the most tremendous and overwhelming retribution ever threatened or ever imagined, is declared to await those, who may be induced by either fraud or force, hope or fear, persuasion or persecution, to exchange the name of God on their foreheads for the mark of the beast; baptism for circumcision, Christ for Antichrist. “And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence

of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name \*." Between these two, that is, the Lamb and the Beast, Christ and Antichrist, the line is clearly and strongly marked; and there is neither danger nor possibility of mistaking and of confounding them. It is a war of faith and of profession, and indeed of excision and of extermination, without any hope, or prospect, of peace or of compromise, of truce, or even of relaxation: but it must continue in all its rage and fury till the King of saints, and the Captain of our salvation, shall in person lead on his armies of saints and of martyrs, and all the hosts of heaven, to extirpate his enemies, and to overwhelm his rival. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone †."

Both Christ and Antichrist had been foreshewed and characterized by the prophets as fu-

\* Rev. xiv. 9—11,

† Ibid. xix. 19, 20.



ture kings. Both were to be earthly monarchs and secular sovereigns, as well as religious heads and spiritual guides, and to be in every way directly contrasted, and irremediably opposed to each other. The kingdom of Messiah, in its true and most important sense, is indeed spiritual, and neither immediately nor chiefly of this world. Yet the Scriptures had frequently declared, and distinctly foreshewed, that he would be both a spiritual and a temporal monarch, and have all power in heaven and in earth. To interpret all the prophecies which foretell Messiah's future reign and glory, merely of his spiritual and gracious influence over the minds and passions of men, would be equally inconsistent with the language of the Scriptures, and the nature of the thing. Earthly potentates, who duly feel and sincerely acknowledge the supreme rule of their liege Lord and Master, will submit their worldly power to his supreme authority and paramount jurisdiction. And he will be therefore, indeed, and in truth, the sovereign Lord and King of themselves and of their dominions; and they will act in his name and on his behalf; for his honour and glory in the world, and for the promotion and establishment of his truth and of his church. "All kings shall fall down before him; all nations shall do him service." "Kings shall be thy nursing fathers, and queens thy nursing mothers," with many other promis



like sort and import to Christ and his church, admit of no intelligible meaning, nor any adequate completion, which does not involve the very general acknowledgment of his faith, and submission to his laws, by the kings and rulers of the world. But that he would never condescend to reign upon this earth in person, had been distinctly declared and publickly notified by his great apostle of the circumcision, shortly after his ascension; "Whom the heavens must receive until the times of the restitution of all things;" that is, until he shall come to judge the world, and to make all things new. He must, therefore, reign upon earth by proxy, and give his temporal throne and sceptre to his vicegerents or viceroys, to act in his name, and on his behalf, and to support his faith and his church in the world. David had been in these respects a man after God's own heart, and had fulfilled all his will and all his mind, and was therefore in his royal functions and public capacity, notwithstanding his private character and his personal faults and offences, God's own representative and vicar on earth. Kings, judges, and magistrates, are called gods in the Old Testament. Moses was a god to Pharaoh, and in the same way and the same sense, Christian kings, princes, and governors, are the representatives and deputies, or vicars of Christ. They sit upon his throne, and his subjects in his name, and on his behalf,

and by his appointment, for the maintenance of his truth, the advancement of his religion, and the well-being of his church; who is himself the King of kings, and the Lord of lords, and therefore rules in them and by them.

That the deliverance of the followers and members of Christ, the Israel of God, from pagan butchery and innumerable and cruel wrongs; and the transfer of earthly power and dominion, from heathen enemies and persecutors, to Christian friends and guardians of faith and holiness, wherein Christ's kingdom chiefly consists, should have been called, in the Apocalypse, "the first resurrection," and have been made the type and prelude of the last victory of truth, and of the general resurrection of the church, is in the usual style and manner of the prophets; who had pictured and denominated Messiah's future church even in this world, "the new heavens and the new earth;" as in the fifty-first of Isaiah, and the very world to come itself, in the second chapter of Hebrews. And in the Gospels too it is frequently called "the kingdom of God," and "the kingdom of heaven."

The amazing improvement, and the great and general renovation, which the religion of Christ introduced and perpetuated, by its public recognition and its legal and political establishment throughout the heathen world, exceed all our experience, and are beyond our conception, and almost beyond our belief. By it Satan had been in



some sense dethroned, and his kingdom spoiled and ruined; vice had been suppressed, persecution was stayed, and idolatry abolished; "the darkness was past, and the true light now shined." And therefore these wonderful events and incalculable blessings had been naturally enough represented in the prophets as a new world, and denominated the reign of the saints and the first resurrection. And that they should be so symbolized and designated cannot appear unreasonable or extraordinary to those, who with such ample justice and reason understand Ezekiel's resurrection of dry bones to have foreshadowed the return of the Jews from Babylon. If that event was a resurrection, and it is expressly called "a reviving" by Ezra, then much more so the other. And the public and political establishment of Christianity, comprising the diffusion of the truth, the progress of literature and of civilization, and the suppression of a superstitious and sanguinary idolatry, was infinitely a more signal act of God's mercy to his church and to the world, and a more glorious interference of Omnipotence in its behalf, than the return of 45,000 or 50,000 Jews from Babylon, which was indeed but the type and pledge of this more important and glorious resurrection. The Jews themselves having always looked for another and a better resurrection than it was, and having always expected a future and a more noble and magnificent temple than



that of Zerubbabel, and which we know from St. Paul can now be no other than the Catholic church, the true house and temple of God; and this first and earthly resurrection of the church and of the saints, being duly considered and rightly understood, their reign and that of Christ along with them, will be found neither unreasonable nor unintelligible. When St. John, therefore, saw the Man-child, or the Son of the woman, that is, the son of the church, in the xiith of the Apocalypse, caught up to God and to his throne, we must understand it not of Christ in his actual and personal ascension to the throne of heaven, and to the right hand of God, which had long before taken place, but of his elevation to political power, and visible authority on earth, by the public recognition of his faith, and the general establishment of his church, throughout the Roman empire and the civilized world. And this temporal and visible reign of Christ on earth is judiciously and beautifully illustrated and confirmed by Athanasius. "Christ, receiving the throne, hath displaced him, that is, heathen kings, and hath given it (the throne) to holy Christian kings, to turn them back to the house of Jacob \*." This passage of Athanasius is valuable, in not only shewing us what is the nature of Christ's throne

\* λαμβανων ουν ο Χριστος τον θρονον, μετεστησεν αυτον, και εδωκε τοις αγιοις χριστιανων βασιλευσι επαναστρεψαι τοντον επι τον οικον Ιακωβ.

and kingdom in this world, but also in reminding us, who are now the house of Jacob and the people of Israel, viz. those whom the same father calls *τῷ νέῳ Ἰσραὴλ*, "the new Israel," and *τῇ κατὰ Χριστοῦ γενεῇ*, "the race or stock, that is through Christ." And Christian kings, princes, and governors, sitting on Christ's throne, and ruling his subjects, who is King of kings, and Lord of lords, have indeed "ruled the Gentiles or the heathen with a rod of iron, and broken them in pieces like a potter's vessel." They have amply and incontestably evinced the truth and reality of Christ's, and of his saints and martyrs', reign and authority even on this earth, by the abolition of idolatry, the cessation of oracles, the general triumph of the truth, and the settled and secure establishment of the religion and the church of Christ throughout the Roman and the civilized earth. So that the promise of Christ, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations or the heathen, and he shall rule them with a rod of iron, as a vessel shall they be broken into shivers \*." And also the saints and martyrs' own triumphant boast and anticipation, "They shall reign upon the earth †," has not failed nor been unaccomplished.

The disembodied saints and martyrs have indeed

\* Rev. ii. 27.

† Ibid. v. 10. Griesbach's emended text.



reigned upon this earth in the same prophetic and emblematic sense with Christ himself, not, it is true, visibly, personally, or corporeally, but invisibly, representatively, and spiritually, in type and token of their future and their true and eternal reign in heaven; that is, in and by men of their mind and spirit; who admired their characters, honoured their memories, and imitated their virtues, and were themselves saints and martyrs in heart and principle; and who, though elevated to rank and station, and enjoying worldly ease and influence, excelled in solid piety and in substantial moral excellence, many who had "given their bodies to be burned, and all their goods to feed the poor." What had not the prophets done and suffered? What did not the Apostles, what did not the saints and martyrs for three centuries, do and suffer, in order that the word of God might run and be glorified, and that the religion and the church of Christ might be peacefully settled and triumphantly established in the world? That "God does not require our blood but our faith," was observed by Cyprian to his fellow martyrs; and the whole of his valuable remark is well worthy of the attention and consideration, equally of the pious Christian and the prophetic student. "In the servants of God, whose minds are determined to confess him, and to suffer martyrdom for him; the mind given up to goodness is crowned by



God the Judge, for he does not require our blood, but our faith \*." And that the mind, and not the act nor the passion, nor even the cause makes the martyr, is the doctrine of the xiiiith chapter of the 1st Epistle to the Corinthians. Hence, they who in place and power maintain the true temper of Christian holiness, and the genuine spirit of real devotion, are justly entitled to the name and to the estimation of reigning saints and martyrs, as appears from St. Paul's 1st epistle to the Corinthians. "Now ye are rich, ye have reigned as kings without us, and I would to God that ye did reign, that we also might reign with you." And hence the reign of Christ corresponds both in respect of time and also of general sense and completion, with the binding of the old serpent the devil and Satan in the abyss †. Both those events were seen by the prophet in vision, and both are therefore figuratively or hieroglyphically noticed and described by him. And both events were to be equally public and political in their intent and in their accomplishment. And by the prophetic and symbolical language of the vision, were fore-signified the general recognition of the faith, and legal establishment of the church of Christ, together with

\* In Dei servis, apud quos confessio cogitatur, et martyrium mente concipitur—animus ad bonum deditus Deo judice coronatur, nec enim sanguinem nostrum sed fidem quærit. Cyprian de Mortalitate.

† Rev. xx.

the suppression of a gloomy and sanguinary superstition, and a vile and abominable idolatry, throughout the Roman world. That Satan, who was permitted to tempt the first and the second Adam, the federal heads of their respective followers and descendants, in type and assurance of his future assaults and machinations against them, should be actually and literally bound, is equally inconsistent with Scripture as it is with reason. He has, however, been indeed bound in the symbolical and the political sense already explained; that is, in respect of the public profession and practice of idolatry throughout the civilized world, which may be termed at once, his faith, his kingdom, and his worship; and which were suppressed and abolished by Christianity. And no less visionary and absurd must be deemed the personal and literal reign of Christ in his bodily presence, and his personal capacity, over the frail and short-lived tenants of clay, in this unhallowed and unrenewed earth. None of whom could see God and live, and much less converse with him familiarly, and dwell continually in his presence. St. Paul indeed saw the glorified humanity of his Lord and Master, but it was with the temporary loss of his sight, and with a miraculous restoration after three days. And St. John saw it again, as described by himself in the first chapter of the Apocalypse. "His voice was as the sound of many waters, and his countenance was as the sun shineth in his strength."



and when he saw him, though he had been his apostle, his companion, and his familiar friend, so as to be permitted to whisper in his ear, and to lie in his bosom, yet "he now fell at his feet as dead." All companionship was at an end, familiarity was lost in majesty, and humanity was swallowed up in divinity and in glory. And if the beloved disciple and the last, and perhaps the greatest of the apostles, once knew Christ after the flesh, even HE NOW KNEW HIM SO NO MORE. Christ has, however, indeed reigned upon earth in the prophetic and political sense, that is in and by the public profession of his faith, and the open and general observance of his laws by the nations of the Roman and the civilized world, who publicly acknowledged him for their King, and professedly received him as their Lord. Hence a millennium of the light of the Gospel, and of the power and glory of Christ, has been actually enjoyed and realized throughout the ancient and the Roman world, expressly called "the whole world," by St. Luke, chapter ii. "A decree went out from Cæsar Augustus that all the world should be taxed." And the faith and church of Christ, which are his throne and his kingdom, were for more than 1000 years openly recognised and legally established in it. The various blessings, indeed, of deliverance from heathen darkness, cruelty and persecution; of the open profession of Christianity, and of the free and un-



shackled diffusion of the light and the power, the truth and the grace of the Gospel, are so great and so numerous as to surpass thought, and to beggar belief and even conjecture, until experience should have taught us to estimate them by their loss. If the rising sun, by dispelling the shadows of night, opens a new world to our eyes, much more the religion of Christ, the sun of righteousness, by being received and acknowledged, opens a new world to our understandings and to our hearts, which is justly betokened by the first resurrection and the reign of Christ and of his saints upon earth. But these thousand years of light and of truth having expired, the dragon or serpent of error and of idolatry was again loosed out of prison, not indeed in the same shape and in the same appearance as before, but in a new form and under a new name. Satan was now transformed into an angel of light, and, under the garb of the faith and worship of Mahomet, idolatry, that had been exploded and expelled, returned with sevenfold malice and delusion to seize and re-occupy the throne, and quickly overran and took possession of the primeval seats of truth and righteousness, of knowledge and virtue. The serpent of Islamism, or of idolatry, now by means of Gog and Magog, or the Turks, as has been shewn in the eighth Section, "in numbers as the sand of the sea," "compassed the camp of the saints and the beloved city," the

mystical and the prophetic Jerusalem, the eastern church and eastern Christendom.

Christ and his saints, after having reigned from the first Constantine, in 320, were in this manner overpowered and slain by Gog, and their throne and kingdom overturned and trampled in the dust by the fall of Constantinople and the triumph of Islamism, or of idolatry, in 1453, which is a period of more than one thousand years. Whether, therefore, we are to understand by “the souls of the beheaded\*,” the bodies of the suffering saints, that is in this case, the bodies of those who had been persecuted and martyred by heathen Rome; as in Ezekiel’s resurrection the bodies of the saints are undoubtedly meant by the dry bones; and it has been shewn to coincide in its secondary and ultimate sense and application with the first resurrection of the Apocalypse: or whether, with Grotius, we understand by that phrase, the souls of the actually disembodied saints and martyrs, partaking spiritually and invisibly in the reign and glory of their sovereign Head and Lord upon this earth: and rejoicing in the amazing progress of truth, and the general obedience of the Gospel; and receiving the honor and estimation in the world so justly due to the soldiers and servants of Christ, who are equally the companions of his sorrows and his sufferings,

\* ψυχας των πεπελεκισμενων. Rev. xx. 4.



and the sharers of his triumphs and joys; the completion in both these senses has been amply and irrefragably realized and confirmed by the event. And though Messiah has been dethroned, and his kingdom spoiled and lost, in the east and south; it has not therefore been subverted and annihilated. It has only been removed and transferred to the west and north. The candlestick has, it is true, changed its place, but has lost nothing of its beauty and of its lustre, and shines at this moment with, perhaps, more pure and steady light, and certainly with more general and happy effect than ever before, and no where so purely, so beneficially, and so effectually as in our own favoured and fortunate isles: where the true David, in the prophetic and symbolical language of Ezekiel, has long been our Shepherd and Prince; and our kings have been his representatives and viceroys, being under him the sworn guardians and avowed and official defenders of perhaps the purest profession of his faith, and best portion of his church, that was ever established. *Esto perpetua!*

The Jews began at the wrong end, and lost sight of their Messiah's spiritual power and grace in their gross and carnal conceptions of his earthly reign and of their own temporal aggrandizement. Even the apostles were not easily released from such prepossessions, nor immediately disabused of such hopes and fancies, which had,



indeed, been derived from the primary sense and the literal interpretation of the typical language and the figurative descriptions and allusions of the prophets. And therefore notwithstanding the admonitions and the example of their self-denying Master, during his stay with them; at his very ascension the same Jewish notions and worldly expectations seem to have been uppermost in their minds; "Lord wilt thou at this time restore the kingdom to Israel?" His answer, whilst it checked their curiosity at a time when subjects of such paramount interest and consequence required their utmost care and their most earnest attention, yet strengthened their faith and confirmed their hope of the thing itself: "It is not for you to know the times or the seasons which the Father hath put in his own power." God would indeed restore even the earthly kingdom to his own Israel, the true Israel, or his church, but it was not for them, at that moment of such vast and unutterable importance, to know the times and the seasons of his doing it. What could not, however, be suitably and advantageously disclosed then, might be, and indeed has been, amply revealed and even fulfilled since. The last and the most beloved of the apostles and the prophets, announced it in the Apocalypse, and the history of the church and of the world has fully evinced and substantiated its truth and its reality.

The earthly reign of Christ will be further il-

lustrated and established by comparing and contrasting it with that of Antichrist, his ape and counterfeit, and his too successful competitor and rival, who, agreeably to the clearer premonitions, or the less obvious and distinct intimations of prophecy, has expelled him from his throne, seized his sceptre, and taken possession of his capital; and is to continue to reign upon the earth for the long period allotted to his kingdom; viz. a time, times, and half a time, or  $3\frac{1}{2}$  years, or 42 months, or 1260 days, that is prophetic days, a day for a year, or 1260 years.

Antichrist having been, as already proved, a single and individual man, could not possibly reign in his personal presence and private and corporeal capacity, for that long and uninterrupted period. But he could reign, and has in fact reigned, in his public character and in his regal and sacerdotal functions; that is, in the official capacity and spiritual supremacy of the prophet and apostle of God. And as such has been obeyed and worshipped by all good Mussulmans, and been the king and judge of the world in the faith and practice, the doctrine and the life, of his bigotted and infatuated dupes and votaries. And the Saracen caliphs and Turkish sultans have only reigned as his deputies and viceroys. Hence Christ and Antichrist have in fact reigned upon earth, in the same or a similar manner; in the same capital and over the same empire, not in person but by



their representatives, and not in their local and bodily presence, but in and by their acknowledged spiritual influence and political authority over their respective kingdoms. The usurper having assumed the rank and power of the rightful heir and lawful sovereign; the son of the church and the deputy of Christ was expelled from the throne after a reign of more than 1000 years over the fourth and last monarchy and the Christian world: and Antichrist by his vicar or viceroy is in consequence seated on the throne of Constantine, and rules the empire of the Cæsars and of Rome. The Turkish sultans, reigning in his name and on his behalf, therefore, style themselves ‘king of kings;’ and, as the Cæsars and sovereigns of the world, are said to hold it utterly beneath them to send ambassadors to a foreign court. That Antichrist should prevail over Christ, both in religion and politics; that he should be preferred to him as a prophet, and overcome him as a sovereign; was the mystery of iniquity, so frightfully pictured by St. Paul; the mystery of the little book, so bitter to St. John; and the mystery of God, yet to be developed and explained. The sure word of prophecy had declared that “he must come,” that “power would be given to him over all kindreds and nations and languages,” within the destined range of his apostasy, and precincts of his empire. His sway would therefore be overpowering, his tyranny irresistible,



and his oppression unavoidable ; and nothing remained for the church and the saints but faith and patience ; relief was hopeless, opposition was fruitless and even pernicious. The warning voice of prophecy had pronounced in respect of resistance to him and his persecution : “ He that leadeth into captivity goeth into captivity, he that killeth with the sword must be killed with the sword ; here is the faith and patience of the saints \*.” From what has been proved it follows that Antichrist’s empire or kingdom is the seventh and last head of the great red dragon, with ten horns, and also “ of the beast with the same ten horns, on which the harlot sitteth,” and “ which arose out of the abyss or sea,” and also, “ the seventh and last mountain, on which the same harlot sitteth, and which also arose out of the abyss or sea.” But he is the eighth king, and also one of the seven idolatrous kings or kingdoms, because Christ with his saints and martyrs had reigned before him throughout the Roman world, in and by Christian emperors ; that is, in and by the temporal and representative Messiah, who was Christ’s vicar on earth, and the son of the church ; who therefore did not belong to the seven impious and idolatrous kings, that is, kingdoms or monarchies, which were for that reason symbolized by dragons and wild beasts. The

\* Rev. xiii. 10.

name of this king, or this kingdom, or monarchy, in prophetic nomenclature, was not *θηριον*, or wild beast, but *ζωον*, living creature; he was not a wild but a tame animal, and was indeed the peculiar *ζωον*, living creature or animal, of the Apocalypse; that is, the great flying eagle mentioned in it and opposed by it to the dragon and to the beast, or rather to the wild-beast; of which more in the inquiry or dissertation. He is therefore justly separated and distinguished from the wild beasts or the impious and idolatrous monarchies, though he governed the same peoples and the same countries with them, because he belonged to the church and the kingdom of Christ, and was at war with his enemy and rival Antichrist. And after this great eagle had flown away to the wilderness, or the west, carrying the woman or the church on his wings, Antichrist, in the symbolical language of Daniel xi. 45, was to "plant the tabernacle of his palace between the seas, in the glorious holy mountain," which is the prophetic symbol and denomination of Christ's kingdom or church, as has been proved in the last section; a mountain denoting a kingdom or monarchy; and "between the seas" signifies the extent and limits of his kingdom in this world. It was to reach from sea to sea, and from the flood to the world's end. And by that verse of Daniel was foreshewed what has been since so terribly realized and confirmed, that Antichrist, by means of



the king of the north, that is, Gog or the Turks, would plant the tabernacle of his palace, or his throne and residence, in the capital and centre of the Christian church, and of the Christian world; which he has indeed done by the fall of Constantinople, and the occupation and subversion of eastern Christendom; for many ages the Zion of the Gospel, and the Jerusalem of Christianity; the perfection of beauty, the joy of the whole earth; famed for the piety of its princes, the devotion of its clergy and of its people, the magnificence of its temples, and the solemnity of its worship; and enriched with the learning and the labours of the wise, and the great, and good, of every age and of every clime. By this melancholy loss and reverse, the throne and kingdom of Christ became those of his enemy and rival Antichrist; and Jerusalem, the city of truth and of peace, was changed into Babylon, the city of error and of confusion. And the Jewish notion and tradition of a second Messiah, the son of Joseph, to be defeated and slain by Gog, however grossly perverted and misapplied by them, is not altogether without foundation in prophecy, and without confirmation from fact; but in the symbolical and political sense, already evinced and explained, has been indeed realized and established. The new Israel has had, so to speak, her two Messiahs, viz. the son of David and the son of God, to reign and to triumph without mea-



sure and without end. And the son of the woman or the son of the church, viz. the temporary and the representative Messiah, who after a reign of more than 1000 years, which is the true millennium, was conquered and slain by Gog and Magog, or the Turks; Constantine Palæologus, the last vicarious or deputed Christ, or the last Christian emperor of the Roman world, having been slain by them whilst bravely defending his capital. And here too, as in the case of the true Messiah, "the Shepherd was smitten, and the sheep were scattered," and the great wolf was let loose to tear and to devour them. And the prophecy was completed both in Christ himself, and in his vicar and representative; in both the head and the members. Dr. Blaney, in his *Zachariah*, has shewn that the true meaning of the text "Awake, O sword, against my shepherd, and the man that is my fellow," is not applicable to the majesty and the divinity of Christ, as many suppose. And the word rendered "my fellow," signifies him who corresponds to me, or who represents me, my vicegerent or representative; as may be seen in its second meaning in Taylor's *Concordance* on the word עִמִּיתִי *hamithi*; consult also the *Septuagint* and *Vulgate* versions. The text was therefore quoted by our blessed Lord, rather in a proverbial sense, than as solely appropriated and entirely confined to himself. Hence the prophecy of that and of the subsequent

verses had, as has been already proved from other sources and on different grounds, an ulterior object, and a farther and future sense and fulfilment, and betokened the calamities and woes of the saints, and of the church, which were to be inflicted by Gog or the Turks. “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts : smite the shepherd, and the sheep shall be scattered : and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die ; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them : I will say, It is my people ; and they shall say, The Lord is my God. Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle ; and the city shall be taken, and the houses rifled, and the women ravished ; and half of the city shall go forth into captivity, and the residue shall not be cut off from the city \*.” And indeed the bondage of Israel in Egypt, the captivity of the Jews in Babylon, and the oppression and cruelty of Antiochus Epiphanes, were but faint images and im-

\* Zech. xiii. 7—9. ; xiv. 1, 2. See also Section IV.

perfect adumbrations of the atrocious and unheard-of barbarity and brutality of Gog or the Turks; and all the plaintive songs and bitter lamentations of the prophets for the city and the people of their God, on those former occasions, find, in this latter still more doleful and melancholy event, their adequate object, and their true and perfect completion. “How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!” “O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them\*.” Multitudes, almost innumerable, of slaughtered Christians, both clergy and laity, have been frequently cast out to be devoured by dogs, or thrown into the sea, without pity or remorse, or any one to bury them. The afflictions of the mystical Jerusalem, and the wrongs and woes of the true and spiritual Jews, have been infinitely greater than those of the literal Jerusalem, and of the typical Jews. And of this Jerusalem of

\* Lamen. i. 1. Psal. lxxix. 1—3.



the apostles and prophets, and of its calamities and oppression by Antichrist, or the Beast, and particularly by Gog, the 15th to the 24th verse of the xxivth chapter of St. Matthew, in their mystical and secondary sense, are to be understood and explained; and in it they have been adequately realized and accomplished. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath-day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they should deceive the very elect \*.” Though Christ had in this manner been

\* Matt. xxiv, 15—24.

dethroned and slain, and his wife or bride compelled to fly from the face of the serpent and of the whore, who was now drunk with the blood of the saints, and of the martyrs of Jesus, he had however acquired a new empire for himself, and a safe and happy asylum for his hunted and afflicted spouse, among the barbarians of the north and of the west of Europe. Even to this wilderness of knowledge and of civilization, the Moslem dragon or serpent pursued her, "and thought to have swallowed her up with the flood out of his mouth." Both Saracens and Turks solemnly threatened, and seriously attempted the complete ruin and the absolute extinction of the religion and the church of Christ. But the torrent has been absorbed, the waters have been dried up, and another inundation of the fanatics of Arabia, or of the savages of Scythia, is no longer to be apprehended. The agents and means of the spouse's or the woman's flight, that is, of the translocation of the church to the west; were the wings of the great eagle, the well known standard and symbol of imperial Rome: and therefore at this time of the Christian empire and of the Christian church, which had been coextensive and synonymous with each other, before the fall of the western empire; until which time the empire was the city and kingdom of God on earth. And this great eagle or Christian empire fought and conquered the dragon of



heathenism and of idolatry, and by its agents and its influence disseminated the truth and grace of the Gospel in those then remote and barbarous countries of Europe ; which have since so zealously professed and adhered to it, after the empire itself, and even the capital had been overrun and subjected to Antichrist. And the western wilderness being now watered by the rain from heaven, the dew of God's word, which was henceforth in a great degree withdrawn from the East, and being warmed with the rays of the Sun of righteousness, has blossomed as the rose, and realized the many gladsome anticipations of the prophets respecting it. Here the woman or the church has been not only fed, but honoured and exalted above the throne of kings and of princes, who only reign so long as they uphold and protect her ; and her cloathing of sackcloth and of ashes, in the east, has been exchanged for purple and fine linen in the west. To imagine that, in protestant countries at least, the witnesses of Christ's religion are prophesying in sackcloth and ashes, would be to shut our eyes against the light, and to deny the most obvious and palpable facts. And the same observation applies also to Roman Catholic countries, where the witnesses are also bearing testimony to the mystery of godliness, or of " God manifest in the flesh," and against the mystery of iniquity, and are asserting the majesty and glory of Christ, in despite of the



frauds and pretensions of Antichrist, and the scoffs and sneers of infidelity.

To contrast the faith of the Gospel with unbelief and defection ; to defend the dignity and supremacy of the head, and the integrity and security of the whole and the undivided body, is the chief concern, and indeed the sole end and aim of the prophetic spirit, and of the prophetic writings. Hence, blasphemy of Christ, denial of his faith, and persecution of his church, are the cardinal and the capital offences of prophecy ; and indeed justly, as being public crimes, offences against the state, and high treason against the sovereign. And therefore more dangerous, because more contagious and malignant, than any private offences, however flagitious or atrocious in themselves ; for which another tribunal is to be erected, and a future day has been assigned. It has been neither attempted nor presumed throughout this work, to estimate the real character, and to scan the exact merits of individual heathens, or of individual Mahometans, any more than of individual and particular Christians ; for that is the peculiar province and prerogative of Omniscience, and the destined object and momentous business of the last day. But it has been attempted, and it has been presumed, to compare system with system, and to contrast truth with error, and faith with infidelity and apostasy. And

it will be sufficient, it is hoped, to have made this observation and this distinction once for all.

But for the captive churches in Mahometan Babylon, and the saints groaning under the yoke of the fourth and Roman Beast, and the Turkish monster, the picture in the 12th of the Apocalypse is drawn to the life. The Christian minister is the ambassador and the representative of Christ, he acts in his name and on his behalf, who is the supreme Prophet, Priest, and King, of the church; and has conferred those offices and dignities upon his servants, in some subordinate and inferior degree. The oriental clergy are, therefore, justly styled his 'witnesses prophesying in sackcloth,' whatever may be their private defects, and their personal character: for even by their profession and their very name, they bear a decided and glorious testimony to the truth and majesty of Christ, in despite of the tricks and treachery of the false prophet, and the power and persecution of the beast. And they are said to be two witnesses, in reference to Moses and Aaron in Egypt; and to Joshua and Zerubbabel in Babylon, which kingdoms or empires had been special types and forerunners of the Saracen and the Turkish monarchies respectively: as the Israelites, whom they had oppressed, had prefigured the Christian and the true Israel, the Israel of God. Like Moses and Aaron, these witnesses of Christ

had power “to turn water into blood;” and “to shut heaven, that it rain not in the days of their prophecy,” as Elijah did: the rain of the Gospel, and the dew of the word of truth and righteousness, being withheld for “three years and an half,” the destined period of Antichrist’s reign from his dominions; and his subjects being deprived of those signal mercies and inestimable benefits, in their public efficacy, and their general and unrestricted diffusion. The fire which proceeded out of their mouths, is the prophetic symbol and presage of the extraordinary influence and authority, wherewith God has been pleased to invest the eastern clergy: without which, indeed, his religion and his church could not subsist at all in those countries; or bear up under the heavy pressure of accumulated wrongs and unparalleled affliction of Mahometan fanaticism and Turkish brutality. Their anathema, or excommunication, is, indeed, justly compared to, and denominated ‘fire from heaven:’ being almost equally dreaded by their flocks; and being supposed to produce almost equally fatal effects. The bodies of the excommunicated, according to Smith on the Greek church, being believed to remain undissolved in their graves; or at least they are believed to be deprived of peace and bliss until satisfaction is paid, and the interdict is withdrawn. The gravity and austerity of the Greek clergy have impressed their people with such veneration for them, that



even their privateers are said to have some one of that body on board, from whom they may seek and obtain forgiveness after their greatest excesses and foulest crimes. And whilst it must be proclaimed to their immortal honour, that they have heroically endured almost all possible calamities, and firmly and fearlessly resisted and overcome almost all possible temptations and all imaginable difficulties : it must be at the same time confessed, that their sufferings are expressly declared to be penal. As their afflictions had been prefigured by the captivity in Babylon, so also their offences and guilt correspond with those of the literal people of God, on that former occasion. "Like as ye have served strange gods in your own land, so shall ye serve strangers in a land that is not yours," was the awful denunciation of heaven, which had embraced at once the sins and the punishment of the typical Israel. And agreeably hereto, in Rev. ixth οἱ λοιποὶ τῶν ἀνθρώπων, "the rest of the men," the residue or remnant of the true Israel in Turkish Babylon, "repented not that they should not worship δαίμονις, dæmons," that is, most probably, as appears from Plato's definition, the spirits of the dead, disembodied spirits, δαίμονιον μεταξὺ θεοῦ καὶ θνητοῦ, "a dæmon is between a god and a mortal;" or "images of gold, silver, and brass." "Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of

their thefts," which had been the identical crimes that had incensed the Lord God Almighty to let loose against his former church, the typical Israel, those ministers of his vengeance, the Chaldeans, in order to chastise and to correct his people. But, notwithstanding these faults and offences, which can be neither denied nor excused; our oriental brethren have, as a church, maintained the conflict of faith with infidelity, and of Christ with Antichrist, at the most fearful odds, and under the most appalling and overwhelming difficulties. The vessel has outridden the most destructive and tremendous hurricane, and will, no doubt, be repaired and restored after the storm. When Christ's religion was elevated to the throne of the Cæsars, and became the religion of the state; the idols of the heathen soon disappeared, and were thrown to the moles and to the bats. But when in its turn it has been exposed to the artifices of impostors, and to the frowns of tyrants; when it has been assaulted by the frauds and subtleties of the false prophet, and by the malice and persecution of the beast; it has neither been outwitted by intrigue, nor overpowered by opposition and by oppression. The hardy oak retains both health and vigour in its trunk, though its leaves have been scattered by the winds, and its branches have been lopped by the axe. When will Christians of all names, and of all parties, cease from internal and mutual strife, and awake to the interests



of the truth and of the church itself and for itself ! And when will they pity and relieve the suffering saints and their captive brethren in Babylon ! And until they have effectually and completely secured for them, not indeed the possession of legal authority and of political power, but the free and full enjoyment of religious worship, and of public instruction ; and the acknowledged and undoubted protection of life and of property ; how can they be acquitted of a deplorable defect of duty to Christ, and of charity and concern for his members ?

Where, indeed, is there so great a field for philanthropy and for beneficence, as the churches groaning under the yoke of the Beast, and the malice of Gog, present us ? Their captivity long and unparalleled, their sufferings tedious and agonizing, their privations manifold and deplorable ! And to assist and to relieve them is not merely a call of Christian duty and of Christian feeling, but of human compassion and human nature. But extreme caution is to be adopted. They are not barbarians to be civilized, nor heathens to be converted ; but they are Christians to be enlightened, and our brethren to be instructed and to be reformed. They are, besides, a proverbially disputatious people, inseparably wedded to their own forms, and unalterably tenacious of their own sentiments and their own opinions. They must not therefore be offended nor disputed



with. But having been released from persecution, and supplied with the means of instruction, and the instruments and facilities of improvement; which they so cordially embrace and so ardently long for, as is shewn by Dr. Walshe in his "Tour from Constantinople," and indeed by all travellers in the East; they must be then left to themselves. Rash attempts of indiscreet interference, and of ill-judged and obtrusive zeal, would only delay or defeat their gradual and otherwise certain progress of enlightenment and of melioration. That Mr. Mede and Archbishop Usher, and many others, should have trembled for the reformed churches, and almost have despaired of their independence and security; was perhaps agreeable enough to the threatening aspect of their times. Subsequent events have not, however, justified their theories, nor confirmed their opinions and their interpretation. There is now no longer the name nor even the shadow of the Roman empire in the west, to mislead modern expositors, and to countenance the perverted sense, and illegitimate use of the prophecies; to excite party strife, and to extinguish Christian love and Christian peace. And if we would enlarge our field of view, and our field of action, beyond our own circle and our own denomination, to the state and circumstances of the whole church throughout the earth, under all its names and all its forms; we would be better members of it ourselves, and would

more effectually promote its well-being in the world at large. We would understand prophecy more justly, and believe the Gospel more firmly. We would become more holy and more happy ourselves, and more charitable and more useful to others; better members of the church, and, in the truest sense, better citizens of the world.

Having completed the general outline, and adjusted the fixed scheme and invariable sense of prophecy; consistently alike with its known and acknowledged design and use, and the true interest and weal of the one faith and of the one Church of God; I can now only ardently desire and pray, that it may be so blessed as to convey to others in reading it the same mental ease and peace; the same settled satisfaction and confirmation in the truth and hope of the Gospel; that it has done to myself in investigating and arranging it; that it may be in some degree instrumental to increase the evidences and the influence of the Christian faith, and the strength and prosperity of the Catholic Church; to rescue prophecy from misinterpretation, confusion, and perplexity; and religion from error, strife, and animosity.

THE  
SHEKINAH OR GLORY,  
AND  
THE CHERUBIM.

AN INQUIRY.

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THAT the garden of Eden had been merely the Almighty Father's *first* book and *infant* school of truth and virtue ; was no secret to the Jews, and has been shewn already in the third section of this volume. And that as such it had been aptly and admirably provided with the objects and the means of early moral culture, and of rude and elementary education, may be easily and immediately perceived. It was, indeed, skilfully and graciously prepared and adapted, to train up his young and earthly family ; and to fit and qualify them, as they were then appointed and constituted ; for greater and better things in the future and heavenly garden, the paradise of glory and of God \*. It was the nursery which Infinite Wis-

\* See also Bishop Horne's Sermons on the Garden of Eden and the Tree of Life ; and Bishop Bull's Discourse on the State of Man before the Fall.



dom and Goodness had provided for his innocent, indeed, but still his humblest and weakest, children. And who were to form that link in his vast and boundless dominions, which was to unite his spiritual with his animal and material world, and the angel with the brute creation.

Adam, in paradise, was not, as Clemens Alexandrinus expresses it, God's LITTLE BOY; he was, at least, as the event too plainly shews, innocent and artless, unversed in moral combat, and unpractised in self-controul. He was, therefore, settled in a suitable place of training, with an appropriate course and method of instruction, under his own immediate inspection and his own peculiar tuition; and it was obviously an initial process, and an infantine and preparatory establishment; the situation was pleasant and attractive, a garden; the business easy and agreeable, to dress and to keep it; and the duty plain and intelligible, to eat of all the fruits of the garden but ONE. It was, therefore, merely TASTE NOT of this one tree,—TOUCH NOT this one fruit,—HANDLE NOT this one apple; and which, it must be remembered, are said by St. Paul to the Colossians to be the very *rudiments* of the world. Could any plan be devised, indeed, more easy and familiar? or any instruction be imagined more plain and elementary? or any duty be imposed more simple and superficial? The object was, 'tis true, moral in the end, but it was remotely and indistinctly

initiated ; the meaning was, no doubt, spiritual in the last resort, but it was not clearly expressed, nor immediately and openly announced. This method and course, however, of primary and of rudimental education having been defeated and spoiled by the grand enemy of God and man, was no longer suited to the difficulty and the urgency of the case. It had failed of preserving youthful innocence, and was, therefore, much less capable of repairing and of restoring it ; and still less of improving and of exalting it. The new and the redeeming plan was, hence, of necessity and without delay to be resorted to ; and the old was to be altogether relinquished and abolished. The Saviour was, therefore, at once mystically signified and obscurely promised ; and his medicinal and restorative system was introduced. And his more vivid and impressive method of instruction, and his more gracious and effectual plan and means of mercy and of improvement ; were substituted in the place of those, which were no longer useful, because they were no longer applicable. The primæval and the patriarchal tent or tabernacle was, therefore, now erected. “ So he drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life \*.”

\* Genesis iii. 24.

But this text and subject has been greatly and unfortunately perplexed and misapplied. The Jerusalem Targum paraphrases it : " He expelled Adam, and placed his glorious Shekinah of old, or from the first, on the east of the garden of Eden, between the two cherubims ;" and the Targum of Jonathan : " He expelled him from the time that he placed his glorious Shekinah from the first between the two cherubims." Maimonides also in his *Moreh Nevochim* observes to the same effect ; that, by the word *LOHET*, translated " flame," we are to understand an angel, as in Psalm civ. 4. " Who maketh his angels spirits and his ministers a flame of fire \*."

If God, therefore, drove man out of paradise, it was not to deprive him of the means of amendment, and of the hopes of salvation ; and if he placed his glorious Shekinah with the two Cherubims on the east of the garden of Eden ; it was not as an object of terror and an emblem of displeasure and of vengeance ; but as a symbol of truth and mercy, and a means of grace and of benediction : not to bar the gates of paradise, as some have vainly imagined, nor, much less, those of heaven, but to open the gate, and to shew the way to them. This is the reason assigned in this much-mistaken text, " to keep the way of the tree of life," that is, to preserve and to continue

\* See also Bishop Patrick on the text, and Parkhurst's Lexicon on the word שֹׁכֵן *shakan*.



it; to teach the NEW and the TRUE and living way to the tree of life in the paradise above.

The holy tent or tabernacle then erected was, therefore, the allwise Artist's own emblem and transcript of the spiritual world; it shadowed and it copied heaven and its inhabitants; it afforded not a feeble and imperfect glimpse, and a casual and occasional discovery of spiritual existence, and of future life and glory, like to those in the earthly paradise; but it was an everpresent and a visible sign and proof, that the Supreme Majesty in the heavens dwelt also on earth. Hence it involved a clearer and brighter revelation of truth and mercy, and a more explicit and more ample developement of the Divine nature and character, and of heavenly things in general, than the earthly garden; and the punishments threatened and inflicted, the promises made and SECURED, the hopes of a Redeemer, and all the services and ceremonies of worship and of sacrifice, which the original tent or tabernacle required and implied, and which must of necessity have been taught and enjoined by the same Divine authority which had placed or constructed the tabernacle itself, combined more instructive elements of wisdom and virtue, and more efficacious and adequate means of grace and of salvation, than those which had failed and been forfeited in Eden. The cherubim, therefore, and the flame of fire on the east of Eden, were not an hostile and mina-

tory encampment and depôt of Divine wrath and malediction, as many have unjustly conceived; but a gracious and merciful hiding place and sanctuary of the Divine presence and protection. As is justly observed by Philo Judæus, "The cherubim, not as enemies to oppose and to contend, but as most familiar and benevolent \*." The word shekinah is derived from שכן, shakan, to dwell in a tent or tabernacle; and denoted that cloud or glory of the Lord, so often mentioned in the Scriptures, and which, as is intimated in the text of Genesis quoted above, dwelt in the patriarchal tent or tabernacle first, and afterwards in that of Moses, and, last of all, in the temple of Solomon; for it had been one of those five things which were wanting in the second temple, and which proclaimed its vast inferiority to the first, viz. the ark of the covenant, with the mercy-seat; the shekinah or glory; the urim and thummim; the holy fire; and the spirit of prophecy. And the shekinah or glory is referred to by St. Paul in Romans ix. as one of the important distinctions and peculiar advantages of the people of Israel; which exalted them so much above the surrounding gentiles and idolaters. It seems to have been frequently seen and well known to the patriarchs. The first appearance of it, after that mentioned

\* χερουβιμ, ουκ ὡς ἐχθροὶς μελλουσιν ἀντιστατεῖν καὶ ἀμαχεσθαι, ἀλλ' ὡς οικειωτατοῖς καὶ φίλτατοῖς. Philo Judæus. Lib. 2. Legis Allegor.



above, from Genesis iii. distinctly noticed and recorded, is that to Abraham in Chaldea, by St. Stephen in the Acts: "The God of Glory appeared to our father Abraham in Mesopotamia;" where the Shekinah or Glory of the Lord seems obviously to be implied and intended; and it appeared again in order to confirm and ratify a covenant with him\*; and it conducted the children of Israel through the Red Sea†; and it dwelt within and upon the tabernacle during their journey in the wilderness‡; but afterwards, in general, it remained within the tabernacle, and even the holy of holies, *above* or *upon* the two cherubim; and from between them the audible

\* And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. *Gen. xv. 17, 18.*

† And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire to give them light; to go by day and night. *Exod. xiii. 21.*

‡ And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys. *Exod. xl. 35—38.*



voice had issued, and the oracular response had been given to Moses and to the consulting high priest on great and solemn occasions; or on public and pressing emergencies. Hence, God is said to be seated *upon the cherubim*, as it is more correctly rendered in the old translation of Psalm lxxx. than *between the cherubim*, in the last authorized translation of the Bible, and is also adopted by Bishop Lowth in his Isaiah. The oracular voice, indeed, proceeded from some central position, at the same time, both *above* and *between* the two cherubim \*. This is also confirmed from Psalm xviii. "He rode upon a cherub, and did fly." Where there is an obvious allusion to the shekinah or glory upon the cherubim, in the Holy of holies; and more distinctly still from 1 Chron. xxviii. 18. where they are called "the *chariot* of the cherubim." And with this relative position of the shekinah and the cherubim, the visions of Ezekiel i. and x. correspond and coincide, "There was a voice from the firmament that was over their (the living creatures) heads; and above the firmament was the likeness of a throne; and upon the likeness of the throne was the likeness as the appearance of a man above it." The cloud

\* And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. Exod. xxv. 22.

of glory sometimes on great solemnities and important occasions filled the tabernacle ; and also the temple of Solomon, more particularly at its dedication, " So that the priests could not stand to minister by reason of the cloud ; for the glory of the Lord had filled the house of God." And this shekinah or glory was not actually and truly in itself God ; for God is a spirit ; but it was a cloud, and was frequently and expressly so called ; and it often varied its shape and appearance, having seemed to the Israelites, in their journey through the wilderness, a pillar of a cloud by day, and a pillar of fire by night. Hence it could not be, by any means, that immaterial, invisible, and omnipresent Spirit, " who dwelleth not in houses made with hands," who is confined to no place, circumscribed by no limits, and whom " no man hath seen or can see," whereas the cloud or glory was, for the most part, confined to the Holy of holies, and was circumscribed by very narrow limits indeed ; and many men had seen and could see it. The heaven of heavens could not contain the divine and glorious Majesty, and much less the temple of Solomon, as he himself, in his well known prayer, had confessed. Neither could it be the Son of God, nor the Spirit of God ; that is, God the Son, nor God the Holy Ghost, for the same reason ; each of those divine and glorious persons being possessed of the same substance and excellency with the Father. " As the Father



is, such is the Son, and such is the Holy Ghost; the Godhead all one, the glory equal, the majesty co-eternal." It is here with pain and grief I find myself unavoidably compelled to notice the false and absurd position of Bishop Heber, who, in the bold and hardy spirit of adventure and innovation which distinguishes his Bampton Lectures, has not scrupled to assert, on the bare foundation of the fancies and fables of rabbinical invention and tradition, that the shekinah was actually and bona fide the Holy Ghost!!! A cloud, God the Holy Ghost!!! But the Bampton Lecturer that, in the face of his own church, and of the catholic church of all ages, had degraded the second person of the supreme and eternal Trinity into the archangel Michael, and the third person of the divine majesty, the spirit of holiness, of grace and of glory, into the angel Gabriel, cannot be relied on in subjects of difficulty, nor be deemed a guide in points of doctrine. The good Bishop, if he had lived, would perhaps not have been ashamed to retract many of the whims and paradoxes of the Bampton Lecturer. He may be compared with a kindred spirit and genius, and also a bishop, Berkeley; both possessed of true piety and splendid talents; but the warmth of their fancy and the vigour of their originality led both those amiable and excellent men far beyond the track of chastised judgment and substantial truth; their lofty imaginations soared too high for sound



discretion and just reasoning. In both, there is much to admire and much to bewilder and to mislead; in both, extraordinary genius and extraordinary errors; much dash and show, but not a solid and stable foundation; considerable learning, but not an adequate digestion, and much less a judicious application of it. The Bishop of Cloyne never could reduce his favourite maxim, "no matter," to practice; and the Bishop of Calcutta almost overturns, at the conclusion of his lectures, the theory he had been at such pains to establish, that the Christian Comforter was the New Testament!!! And thus we have, gentle reader, the Holy Ghost at one and the same time, and in one and the same volume, the cloud or glory, the angel Gabriel, and the New Testament!!!

St. Chrysostom would have taught him not to confound the Paraclete with the writing on stones or on paper; and that the Giver and the gift of grace, the Writer and the writing *within* were infinitely better than the writing *without*. It is, indeed, not easy to find, in modern times, a work more replete, at the same time, with orthodox doctrines, and heterodox tenets; with just observations, and with unjust and unsolid conclusions; and where truth and untruth are so wildly intermixed and confounded together, as in Heber's Bampton Lectures.

The shekinah, therefore, was not God, but it

was the symbol of God; it was the sign and pledge of his presence and protection, and thence called the glory of the Lord, as he was called the God of glory; and it seems to have consisted of one or more angelical beings, who are the constant attendants of the Divine Majesty, to 'do his commandments, hearkening to the voice of his words;' to act in his name and on his behalf; to issue and to execute his orders; to return and to confirm his answers; to signify his favourable kindness, and to evince his ever ready help and defence: and that they appeared in mighty winds, in bright clouds or in flames of fire, has been very generally believed by the church in all ages, and seems to be asserted by the Psalmist quoted above, "who maketh his angels spirits, and his ministers a flame of fire;" which is an Hebrew parallelism of the synonymous, or rather of the cognate and corresponding kind; and as ministers answer to angels, so flame of fire answers to spirits or winds; and hereby is intimated what it is they consist of or appear in, viz. bodies of æther, or of air or winds, or of flame of fire. Hence the flame of fire in the bush which Moses saw, betokened the presence of one or more of those angelical and glorious beings. And St. Stephen declares, agreeably hereunto, that it was an angel of the Lord which spake to him out of the bush. And if the word of a prophet is the word of God, much more that of his angel or angels is his

word. It was the same shekinah or glory which appeared on Mount Sinai, and uttered with a distinct and audible voice the ten words, or the ten commandments; as is in part asserted by Moses himself: "And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them \*." "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place †." "Who have received the law by the disposition of angels, and have not kept it ‡." "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator §." "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ||."

And Josephus observes, with the same conviction and to the same effect, "that we had learned the most excellent of our doctrines, and the most sacred of our laws, from God, by means of angels ¶." That it was not indeed the supreme and

\* Deut. xxxiii. 2.

† Psal. lxxviii. 17.

‡ Acts vii. 53.

§ Gal. iii. 19.

|| Hebrews ii. 3.

¶ ἡμῶν δὲ τὰ καλλίστα τῶν δογμάτων καὶ τὰ ὑσιωτάτα τῶν ἐν



glorious Godhead himself that sounded the trumpet, and uttered the words, may be easily imagined. Such acts being wholly ministerial, and for the most part devolving on persons of inferior and even humble office and station. And the case of Elijah on the same mountain, and nearly at the same place, seems to furnish cogent and invincible reasons why it should be so. "Behold the Lord passed by, and a great strong wind rent the mountains, and brake in pieces the rocks before the Lord. But the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake: and after the earthquake a fire, but the Lord was not in the fire: and after the fire a still small voice." Whereby seems to be signified the great inferiority of the voice of thunder and of terror; in the law which was spoken by angels, compared with the still small voice of grace and of mercy in the Gospel, which was spoken by the Son of God himself. The angel that appeared to Manoah in Judges xiii. told him that if he offered sacrifice, "he must offer it to the Lord," and therefore not to himself; and "it came to pass when the flame went up towards heaven from off the altar, that the angel of the Lord ascended in the flame of the altar:" which seems to evince and to establish both positions together, viz. that it was an

τοις νομοις δι' αγγελων παρα του θεου μαθοντων. Antiquit. lib. xv. cap. 8.

angel that had appeared to him, and also that angels are clothed with some kind of bodies, viz. of æther, of light, or of fire \*. And it was the same glory or glorious beings which carried up Elijah in a chariot of fire to heaven ; and which appeared also to Elisha's servant, when he saw, "and behold the mountain was full of horses and chariots of fire." Angels are hence called Seraphim, that is, flamers or burners, and are God's hosts and his glory, as is remarked by Philo, "I consider the hosts which attend thee to be thy glory †." "They are only secondaries, borrowing all their lustre and glory from their primary ‡." And "emanations," "effluxes" from the Fountain of light and perfection §. This Shekinah or glory of the Lord, consisting of his hosts or angels, it was, which was seen by the shepherds at the birth of Christ ; and which appeared also at his baptism, when "God the Holy Ghost descended upon him in a bodily shape like a dove," that is, in the Shekinah, consisting of a bright and shining cloud or pillar of

\* The reader will find this point ably and amply discussed and confirmed in Cudworth's Intellectual System, book i. chap. 5. And St. Matthew, describing the angel that appeared at the resurrection of our Lord, asserts that "his countenance was like lightning, and his raiment white as snow."

† δοξην δε σην ειναι νομιζω τας σε δορυφορουςας δυναμεις.

‡ δευτεραι ελλαμψεις πρωτης λαμπροτητος. Gregor. Nazianzen.

§ απαντασματα, απορροιαι.

fire in the form of a dove; as the sign of divine influence and authority, and the symbol of love and of peace. And in the same or a similar way at his transfiguration: "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him \*." At his ascension, in like manner, the Shekinah, or the cloud of glory, that is, the multitude of the heavenly hosts "received him out of sight." And, finally, on the day of Pentecost the Shekinah or glory of the Lord was manifested "as a rushing mighty wind, and it filled the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them." The infinite Spirit being incomprehensible, and the same every where, and only known to angels or to men, so far as he pleases to reveal himself; has, for the most part, employed finite spirits to be the instruments of his power and the ministers of his will. According to the proverb among the Jews, "God does nothing without communicating it to the family above." They are therefore called in Daniel iv. 17. "watchers;" where also their reputed rule, and their commissioned and subordinate superintendence of the affairs of this world,

\* Matt. xvii. 2. 5.



are distinctly recognised and established. "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men\*." They are indeed alike subject to, and dependent on, the supreme Creator and Lord of heaven and earth; that is, the holy and undivided Trinity, as we are. But they rank above us, and surpass us far in wisdom and goodness, in excellence of nature, and greatness of strength. "They are," to use the words of Gregory Nazianzen, "intellectual powers or minds, pure and unadulterated natures, incapable of being tempted to evil, or nearly so, always encircling in choirs the first Cause; reflecting from him the purest lustre, and resplendent with it in proportion to their various natures and ranks; so far conformed to and stamped with the image of the first Fair, as to be themselves other suns, and to be capable of illuminating others, with the influences and communications of the first Light; ministers of the divine will, mighty both by natural and by acquired strength; readily pervading all things, and present with all persons in all places, by promptitude of service and by agility of nature; having assigned to them distinct depart-

\* Dan. iv. 17.

ments, and variously presiding over the world as he pleases, who has appointed them and distributed them; employed in bringing all things into subjection to the will and nod of the one Creator; in celebrating the praises of the Divine Majesty, and eternally gazing on the eternal glory; not in order that God should be glorified, for what can be added to him that is infinitely full, and that richly supplies all other beings out of the stores of his goodness? but that even the highest natures, after God himself, should not be wanting for the purpose of receiving his benefits \*."

The word cherub is variously derived and explained. Some suppose that it properly signifies an ox, and derive it from כרוב, which, in the Syriac

\* νοερας δυναμεις η νοας, καθαρας φυσεις και ακιβδητοις, ακινητους προς το χειρον, η δυσκινητους περι το πρωτον αυτων χορευουσας—εκειθεν ελλαμπομενας την καθαρωτατην λαμψιν, η αλλως αλλην κατα την αναλογιαν της φυσικης της ταξεως· τοσούτον τῇ καλῇ μορφουμενας και τῷ πνεύματι ὡς αλλα γινεσθαι φωτα, και αλλους φωτιζειν δυνασθαι ταις πρῶτου φωτος επιρροαις τε και διαδοσεσι, λειτουργους θεων θεωματος, δυνατας ισχυι φυσικη και επικτητῳ, παντα επιτοκουμενας, πασι πανταχου παρουςας ἑτοιμῳς προθυμια τε λειτουργειν και κουφοτητι φυσικῳ, αλλας αλλο τι της οικουμενης μερος διεκφυιας, η αλλῃ τινι του παντος επιτεταγμενας, ὡς οιδεν ὁ πανταξ και διορισας, παντα εις ἑν ἄγουσας, προς μιαν συντησιν του τα παντα δημιουργησαντος, ὑμνωδους θειας μεγαλειωτητος, θεωρους δοξης αἰδιου και αἰδιως, ουκ ἵνα δοξασθῃ θεος, ου γαρ εστιν ὁ προστεθῆσεται τῷ πληρει τῷ και τοις αλλοις χορηγῇ των καλων, ἀλλ' ἵνα μη λειπῇ το ενεργετισθαι και ταις πρῶταις μετ' Θεον φυσεσι. Gregor. Nazianzen. Orat. 34.

signifies, 'to plough.' Dr. Castell, in his *Polyglott Lexicon*, derives it from the Syriac ܠܥܪܘܒܐ *cerubah*, which signifies power, greatness, dominion; and with him Spencer seems to coincide. Parkhurst differs from both in this respect, but agrees with them in respect of the proper meaning and immediate signification of the word; that it denotes great and powerful ones, kings, princes. Various other derivations and conjectures may be seen in Spencer de *Legibus Hebræorum*, and Buxtorf de *Arcafoederis*. But the Jews, who are the best judges in this case, from their deeper acquaintance with the language, confirm the sense and explanation given above. Maimonides's words, as quoted by Spencer, are, כְּרוּבִים לְשׁוֹן מַלְכוּת *cherubim, לשון מלכות*. 'Cherubim, in our language, denotes empire, greatness;' according to what is written, "Thou art the anointed Cherub," that is "king." And the Chaldee Targum paraphrases the same text of Ezekiel xxviii. 14. to the same purport. "Thou art a king anointed to a kingdom, and I gave thee greatness\*." That they were not of Egyptian origin, according to Spencer, appears sufficiently from the third chapter of Genesis: where they are stated, as has been shewn from the Targums, to have been placed in the original and patriarchal tabernacle, immediately after the fall of Adam. Parkhurst's notion respecting them is indeed the

\* אֶת מֶלֶךְ מְרַבָּא לְמַלְכוּ וַיְהִיבָת לָךְ רַבּוּתָא .



climax of absurdity and of Hutchinsonianism : and perhaps the most extravagant chimera ever imagined by a pious and learned divine, viz. that they represented the Trinity !!! But as there are four cherubic animals, the lion, the calf, the man, and the eagle, he is obliged to devise a quaternity ! and to exalt Christ above God, and to place the humanity above the divinity !!! Whereas “ the head of Christ is God,” and God and the Lamb is the order in which they are always named in the Apocalypse, when mentioned together. Besides, the cherubim are not images ; they are symbols. It would be morally impossible that God should violate his own law in his own temple ; and, moreover, physically impossible to represent the infinite, all-wise, all-powerful, and all-sufficient Spirit, by any material object or image whatever. As he himself had distinctly and frequently declared, by his holy prophets, since the world began. In 1 Chron. xxviii. 18. the cherubim are called God’s chariot, “ the chariot of the cherubim ;” and Philo De Profugis says, “ that the Logos was the rider or charioteer of the cherubim powers \*.” And St. Jerome, “ that Ezekiel had seen the Lord sitting upon the cherubim as upon a chariot †.” And with this the sober and judicious reasoning of Isidore Pelusiota agrees : “ The

\* ἡνιοχον μεν ειναι των δυναμεων χερουβιμ τον λογον.

† Ezekielem Dominum vidisse in aurigæ modum sedent super cherubim. Hieron. in 12 Hoseæ.

cherubim are the throne and chariot of God; they shewed that He for whom the temple was built was not to be confined to place, nor to be expressed by figure or shape, and they were placed there as symbols of his authority. For because a temple is in no estimation which has no image or statue; but the ruler or charioteer and maker of these is above the whole creation and human conception, he has represented or characterised him by the throne of the all-commanding Lord \*." And corresponding to this is the conclusion and the consolation of the Psalmist. "The Lord is king be the people never so impatient, he sitteth upon, or between, the cherubim, be the earth never so unquiet †;" which is an Hebrew parallelism of the synonymous or rather of the cognate kind; and his sitting upon the cherubim is related to and corresponds with "the Lord is king," and still farther enhances and confirms it. He was, indeed, the immediate and proper King of Israel, which was, therefore, termed a Theocracy by Josephus; and the cherubim on the ark was his throne. He was their Commander in war, and it

\* τα δε χερουβιμ θρονος και ἄρμα θεού ἐδηλουν τον ψ̄ κατεσκευασται ὁ ναος ὅτι ἀχωριστος ἐστι και ἀσχηματιστος, της δε βασιλειας αὐτου συμβολον ἐκειτο ταυτα' ἐπειδὴ γαρ ναου λογος ουδεις ὃν μη στεφει ἀγαλμα, ὁ δὲ τούτων ἡγεμων και ποιητης ἐπεκεινα πάσης φύσεως ἐστι, και ἀνθρώπινης ἐπινοίας, δια του θρονου του παμβασιλειως δεσποτου ἐχαρακτήρισε. Isidore lib. iv. Epist. 73.

† Psal. xcix. 1.

was his triumphal chariot; he was their Judge at home, and it was his tribunal or judgment-seat.

The word cherubim in the Septuagint and the New Testament is neuter plural; and the substantive implied and understood is supposed to be *αγαλματα*, statues, images. Perhaps, however, a better might be found: they, that is, the heavenly cherubim, are we know expressly called *ζωα*, living creatures, by both Ezekiel and St. John. And therefore it can be neither absurd nor improbable that that should be the word understood, and with which they must be supposed to agree. Schleusner, in his *Lexicon* on the word cherubim, says that by them "God's dominion over the creatures was undoubtedly indicated \*." But the device in that case would be poor indeed, and the hieroglyphic silly and contemptible. It would not admit of being explained and expressed in words. That God was the king of lions, of calves, or of eagles, would not be tolerated; it would hardly be an honourable distinction or suitable epithet of Homer's heroes; and much less of the supreme Lord and King of gods and of men. The viiith Psalm furnishes a much more exalted and glorious idea of him, that he is not only the owner and governor of the creatures himself; but has put them under the feet of his frail and feeble agent and representa-

\* Dei regnum in creaturas proculdubio indicari.



tive, man; and therefore much more under his own feet. And the bruising of the serpent's head, in the first promise, did not mean the torture of the beast, nor the destruction of the animal; but by the name of the serpent were signified, not only the spiritual first cause and architect of evil himself, but also those impious and idolatrous kingdoms or monarchies of the earth, expressly and repeatedly symbolized and designated dragons and serpents by the prophets: as being in some sense like the animal serpent, his agents and his instruments in error and in crime; and therefore in league with him, and subject to him, in his war against truth and righteousness. And he that will carefully investigate and explain the device of Solomon's throne being erected on twelve lions; and of the brazen sea in his temple being supported by twelve oxen; will find some better reason, and discover more profound truth and wisdom, in the device and emblem of the cherubim; than that which Schleusner has so confidently suggested. The Hebrew word *חַוִּית*, *chavath*, signifies indifferently *θησιον* or *ζωον*, a wild, or a tame animal; and its application to denote a multitude, congregation, or family, is frequent in the Old Testament; as may be seen by consulting Taylor's Hebrew Concordance on the word. In Psalm lxxviii. 30. the words literally signify "rebuke the animal of the reed," the Egyptian dragon or crocodile; that is, as has

been shewn already in this volume, the kingdom or monarchy of Egypt. And the "multitude of bulls and calves of the people," in the same verse, must be understood in the same or a similar sense. In the 10th verse of that Psalm the same word occurs,—“Thy animals,” as it is translated in all the versions of Walton’s Polyglott. In Psalm lxxiv. 19. the Hebrew word is repeated twice, and its twofold meaning of *θηριον* and of *ζωον*, may be remarked and distinguished. “O deliver not the soul of thy turtle dove, that is thy church, to the wild beast, *θηριον*, forget not for ever the animal, *ζωον*, the congregation, or family of thy afflicted ones :” where the wild beast, the congregation of the wicked or of the heathen, is obviously opposed to, and contrasted with, the tame animal, the congregation, or the people of God. Judah is called by his father a lion’s whelp; and Jerusalem is denominated by Isaiah, “the lion of God, woe to Ariel to Ariel, (that is, the lion of God,) the city where David dwelt.” To symbolize kingdoms or monarchies, indeed, by beasts and animals, is frequent and familiar with the prophets. The Babylonian monarchy had been repeatedly designated a lion by Jeremiah, and it is the lion of Daniel’s four beasts. And both it and the Egyptian monarchy are denominated eagles in Ezekiel xvii. 3—7. ; and the lion and eagle are two of the cherubic animals or living creatures. And some of these having been



wild, *θηρία*, whilst others were tame, *ζωα*, the symbols and devices of the Shekinah and of the cherubim taken together; exhibited, in the most lively and appropriate manner, the supreme rule and providence of God over all the kingdoms and peoples of the world. Which, whether wild or tame, that is, barbarous or civilized, whether they worshipped false gods or the true God; were subject to him and ruled by him, and entirely at his will and disposal. All their riches and authority, and all their pomp and power, and even their very existence, depending not merely on his indulgence and forbearance; but on his very aid and support, and on his immediate influence and protection. *Θηρίον* is applied in Daniel to the four great idolatrous monarchies, and is always used there and in the New Testament in a bad sense. As when St. Paul declares that he fought with wild beasts at Ephesus; that is, with idolatrous and malignant enemies of the truth, and professed persecutors of the faith and the church of God; and “that the Cretans were evil beasts.” The true signification of *θηρίον*, indeed, as distinguished from and contrasted with *ζωον*, seems to have been wholly unknown to our authorized translators. Both these words are indifferently rendered by them, beasts—though the one is the prophetic and professed enemy of religion and truth, and the other is their friend and protector; the one is the kingdom of this world, and the



other is the kingdom and the church of God. This important exposition and necessary distinction, is illustrated and confirmed by Michaelis's interpretation, in his *Supplementa*, of Isaiah, "All ye beasts of the field, come to devour, yea, all ye beasts in the forest \*." Where the beast of the field, that is ζῷον, the tame animal, the people of Israel and of God, and the beast of the forest, that is θηριον, the wild animal, the heathen, are distinguished from, and opposed to, each other, and are both invited to come and to *feed*: as seems indeed to be intimated by the preceding verse of that chapter. "The beasts of the nations," Zephaniah ii. 14. in like manner denote the heathen and idolatrous nations of the world. And "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den †:" which foreshews, in language symbolical indeed, but still distinct and intelligible enough; that the kingdoms and peoples of the earth, whether civilized or barbarous, whether Jews or Gentiles;

\* Isaiah lvi. 9.

† Isaiah xi. 6—8.

would be ultimately united by the preaching of the Gospel, and compose but one kingdom and one church—the kingdom of Messiah and the Catholic church. And if prophetic writers had duly weighed and sufficiently digested this one text, and this one subject; or had even rightly understood this one word, *θηριον*, they could not possibly have imagined that Christian kings, princes, and governors, were so designated and stigmatized; nor have infused such bitterness and animosity into the intent and exposition of prophecy. The king, that is the kingdom of Tyre, is called a cherub by Ezekiel, and it is not improbable from the league of king Hiram with David and Solomon, that the true God had been acknowledged and worshipped in his kingdom, and was indeed the God of the Tyrians. As is moreover farther confirmed by his letter to king Solomon: 2 Chron. ii. 11, 12. “Because the Lord hath loved his people, he hath made thee king over them. Hiram said moreover, Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for his kingdom.”

The Jews considered their nation one of the cherubim, as appears from the saying or allusion so frequent among them; of their being under the wings of the Shekinah, as the cherubim were.

And their suggesting the mode of coming under its wings, viz. baptism and circumcision, as may be seen in Schoettgen on the word Shekinah. In one sense of the word, creature, indeed, the observation of Schleusner, quoted above, is correct; viz. that of 1 Peter ii. 13. every human creature, *πασῇ ἀνθρωπινῇ κτίσει*, translated in our version "every ordinance of man," but from what follows, it appears that kings and governors are denoted and meant by the word creature. And Parkhurst justly observes, that we have a similar use of the word borrowed from the Latin, *creare regem*, to create a king; *creare consulem*, to create a consul. But this was not Schleusner's meaning and application of the word creature: nor does he seem to have had the remotest conception of this symbolical sense and use of it. The name or symbol of a chariot denotes a kingdom or monarchy; the four chariots in Zechariah vi. signified the four great monarchies. Hence the device and emblem of God's throne and chariot in his temple, was neither unworthy of infinite wisdom to have planned, nor of the supreme majesty and glory to sanction. For he was thereby represented to be seated on the kingdoms of the world as on a chariot; which therefore constituted "*currus tonantis*," "the chariot of the thunderer," and were ruled and guided by him according to the dictates of his own wisdom, and the counsels of his own will. They were but one kingdom,



whereof he was the supreme and absolute master, and the sole owner and sovereign ; and was therefore King of kings, and Lord of lords. And the symbol and device of the Shekinah and Cherubim, is put into words by David,—“ Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is thine : thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all ; and in thine hand is power and might ; and in thine hand it is to make great, and to give strength unto all \*.” Such indeed was obviously king Hezekiah’s reasoning and application of them both considered together.

O Lord of hosts, God of Israel,  
 Thou that art seated upon the Cherubim,  
 Thou art the God, even thou alone,  
 Of all the kingdoms of the earth † ;

which is nearly Bishop Lowth’s translation, and in this quatrain the verses are alternately parallel and cognate ; and the being ‘ seated upon the cherubim,’ answers to his being ‘ over all the kingdoms of the earth.’ So that, as in the language of the Old Testament, and of the first covenant ; the tabernacle or temple was the house, the altar the table, and the sacrifices the food, of this

\* 1 Chron. xxix. 11, 12.

† Isaiah xxxvii. 16.

great monarch; all the kingdoms and nations of the earth constituted, in like manner, his throne and kingdom; and were wholly subservient to him and governed by him: and as nothing had ever existed but by his power and appointment, so nothing could happen but by his will and permission. And this seems to have been the immediate design and the primary and literal sense and use, of the profoundly instructive and affecting emblem and device, of the Shekinah seated on and between the two cherubim, in the holy of holies. And hence it is observed by Jeremiah, "A glorious high throne from the beginning is the place of our sanctuary \*;" and Psalm xcvi. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne †;" where there is another obvious reference to the Shekinah or cloud of glory enthroned upon the cherubim, and thereby denoting and evincing that the Lord is King. But the Shekinah and the cherubim were not merely symbols connected with the ancient worship, and adapted to the patriarchal and the Jewish economy; they were also figures or types of future and better things; and were intended for, and adapted to, a holier and brighter economy, and a more spiritual and glorious

\* Jer. xvii. 12.

† Psalm xcvi. 1, 2.

church. They had a secondary object and import, and a prospective aim and application to the promised never-ending reign and glory of Messiah. And the not duly separating these very different objects and uses; and the not distinguishing their literal from their mystical intents and significations; has caused great confusion. And has produced almost as inextricable perplexity and absurdity in respect of them as of prophecy itself.

Hence the Shekinah, in its secondary and mystical use and design, shadowed out God manifest in the flesh. "He dwelt among us as in a tent," ἐσκηνώσεν, as the Shekinah in the tabernacle or the temple; and, "we saw his glory," as the Shekinah or glory had been seen in them; and, "destroy this temple and in three days I will raise it up." It represented and prefigured also, in consequence of this important and fundamental adumbration, the Holy Ghost dwelling in the church, which is peculiarly his temple, and also in individual Christians, who are likewise "habitations of God through the Spirit." But the Shekinah and the cherubim, *combined together*, in their grand and ultimate intent and application, shadowed out King Messiah, the Theanthrope or God-man, the Christ of God; seated upon the throne of Israel and of the world, of grace and of glory; ruling the church militant and triumphant, and head over all things to the church; which is peculiarly



his throne and kingdom, and even his body the fulness of him who filleth all in all. And, in this view and design of them, both seem to be referred to by St. Paul, "that the power of Christ might rest or dwell upon me, or over me\*," as the Shekinah rested or dwelt upon or over the cherubim. And to this mystical and most momentous aim and use of them the visions of Ezekiel and of St. John directly lead us: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it†." And that the cherubic ζῶα, living creatures, constitute his throne, over which and upon which the Lamb, or the glorified humanity, is enthroned, is easily shewn. For in no other way, and in no other position, could these living creatures be, "in the midst of the throne, and in the circle of the throne, or round about the throne‡," in Rev. iv. 6. "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." They were, therefore, under it, and in some degree composed it. As they had done in the Holy 'of holies on earth,

\* ἵνα ἐπισκηνώσῃ ἐπ' ἐμε ἡ δύναμις τοῦ Χριστοῦ.

† Ezek. i. 26.

‡ ἐν μέσῳ τοῦ θρόνου καὶ κυκλῶ τοῦ θρόνου.

which was a figure of the true Holy of holies in heaven ; and the cherubim in it were, in the same way, figures of those corresponding ones in the heavenly temple. That the throne of the Lamb is erected above them and upon them, appears also from Rev. vii. 15. where it is promised, that he that sitteth upon the throne, will be the Shekinah upon them, will dwell or rest upon them, as the Shekinah rested upon the cherubim \*. And the Lamb is said to be “ ON the midst of the throne †.” The very place precisely from which the voice had issued in the oracle or the Holy of holies, “ ON the midst of the two cherubim ‡.” The Lamb, therefore, on the midst of the throne, is the true Shekinah resting or dwelling upon and between the cherubim. He is the Lord of hosts and the King of Glory. And here it must be remarked, that none of the angels mentioned in various parts of the Apocalypse is, or can be, the Lamb, our great High Priest ; because that he is every where, throughout that divine book, represented seated on this throne of grace and of glory. He rules the invisible kingdom of the various orders and kinds of the heavenly hosts in glory, and of the accursed spirits in hell ; as well as the visible kingdom of human beings on earth. “ Wherefore God also hath highly exalted him, and given him

\* σκηνώσει ἐπ’ αὐτούς.

† ἀνα μέσον τοῦ θρόνου.

‡ ἀνα μέσον τῶν δύο χερουβειμ. Septuagint.

a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father \*."

The authors of our English version seem neither to have considered nor to have understood the subject ; and have only obscured and embarrassed it by their translation, and particularly by confounding *Σηπια* with *ζωα*. And Mr. Mede having adopted some peculiar notion of the cherubims being borrowed from the standards of the four leading tribes of Israel in their journey through the wilderness, has built an elaborate and visionary theory on a controverted and perhaps unfounded fancy and tradition of the rabbins †. And, moreover, the cherubim having been placed in the primeval and patriarchal tent or tabernacle, could not have derived their origin from the journey in the wilderness. Hence the cherubic *ζωα* constitute the throne and glory of the Theanthrope, the God-man in the heavenly temple. They are more immediately his subjects and his kingdom : whereof the twenty-four elders are the ministering priests, which had twenty-four thrones, and on their heads crowns of gold, in allusion to the twenty-four courses of priests in

\* Phil. ii. 9—11.

† See on this subject Witsius's *Egyptiaca*.



the Jewish temple ; and they are represented as being both kings and priests in the heavenly temple. The cherubic ζωα, living creatures, are therefore the church militant and triumphant ; the church of the redeemed ; the brethren and the members of Christ, as they indeed declare themselves : “ Thou hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation.” And Michaelis, justly observes, “ I nowhere find the angels called *cherubim* in the sacred Scriptures \*.” They are the πληρωμα or body of Christ, and his kingdom and glory, as distinguished from his Father’s. “ For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father’s, and of the holy angels † ;” and they are nearer to the throne and to the God-man who is seated upon it than the angels, because they support it, and indeed compose it. “ The souls of the righteous are under the throne of glory,” according to the Jews ‡. They are bone of his bone, and flesh of his flesh, and are, therefore, inseparably and eternally united to him.

Lightfoot, in the place now quoted, seems to con-

\* Nullibi in sacris literis angelos cherubos vocari video. See his Supplementa.

† Luke ix. 26.

‡ Lightfoot, Horæ Hebraicæ et Talmud. in Luc. cap. xvi. ver. 22, 23.

found the throne of glory with the altar of burnt offerings, referred to in Rev. vi. 9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." But they were *toto cælo* different, and were even in different tabernacles. The altar of burnt offerings was in the outer or first tabernacle; and the throne or chariot of the cherubim, the figure of the throne of glory, was in the inner or the second tabernacle, in the Holy of holies; and how so accurate and learned a writer, and particularly the author of the "Temple Service," could be guilty of such an egregious blunder is wholly unaccountable, and almost beyond belief. The cherubim seen in vision by the prophets are, in general, different from those in the earthly temple, because they were seen in the heavenly temple, whereof it was a type; but both of these temples agreed in prefiguring Messiah's future house and temple or tabernacle, as the cherubim in them (that is, the cherubic *ζωα*, but not the *σώματα*), adumbrated his followers and servants who shall occupy it; and who, therefore, shall compose that kingdom which is prepared before the foundation of the world, the kingdom and church of the redeemed. And this future church of God was at all times equally present with him at any one period as at another; and, therefore, equally so with his prophet in vision; "Ever since the

world began hath thy kingdom been prepared, thou art God from everlasting." It has been shewn in the sixth section, that the four horses with their riders, in St. John's vision of the seals, were Daniel's four *ἑρπια*, wild beasts \*. And these four horses, including their riders, together with the four cherubic *ζωα*, seen by St. John in the heavenly temple, furnished a more accurate and complete emblem, and a more just and suitable device; than the intermixed *ἑρπια* and *ζωα*, wild and tame animals, of which the cherubim consisted in the earthly tabernacle or temple. For these are immediately distinguished and directly opposed to each other in the vision, as they ought to be and as they are in real life. Each cherubic *ζωον* points to each horse with his rider, that is, to each contemporary and corresponding *ἑρπιον*; and cries out to the prophet, as each of them consecutively went out and appeared on the opening of each seal, "come and see." The Lamb, it must be observed, is represented as having prevailed to open the book and its seals; which he took out of the right hand of him that sitteth on the throne, and is hence thereby solemnly installed on the throne of glory: and empowered to hold the book of fate. And to have the keys of death and of hell. And each *ζωον* is, therefore, immediately opposed to each *ἑρπιον*;

\* See his seventh chapter.



both of which together make up each successive seal. Which is opened by the Lion of the tribe of Judah, now elevated to the throne of grace and of glory; and constituted the vicegerent and plenipotentiary of the Almighty. And both together were, therefore, united in composing each distinct and consecutive part and parcel of the drama of the vision. Christ's throne and kingdom is agreeably hereunto, in fact, two-fold. It consists of two contemporary and related, though opposite and contending kingdoms. He rules the *ἑρμηνεία* as well as the *ζωα*; the heathen as well as the Christian nations: and the infernal spirits as well as the angelical hosts. And is king of the natural and the providential world, as well as of the moral and the spiritual world. He is head over all things in heaven and earth, and under the earth. And Philo, therefore, justly observes, that the cherubim are the symbols of God's creative and regal power\*.

But to return to the vision of the seals. The fourth *ζωον*, the flying eagle, is immediately and directly opposed to, and contrasted with, the fourth horse with his rider, or the fourth *ἑρμηνεία* of Daniel; that is, with the fourth and last wild beast or monarchy, viz. the heathen Roman and the Antichristian or Turco-Roman empire. It therefore betokened the Christian empire, the

\* ποιητικῆς καὶ βασιλικῆς ἐνναμέως.

kingdom of Christ upon earth ; and, in general, the Christian kingdoms and nations distinguished from, and at war with, the fourth and last monarchy of Rome, or eastern and western Christendom. And this flying eagle, the symbol of Christ's earthly kingdom, is introduced again in Revelations xii. 14. " And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent ;" where the articles prefixed, " the eagle the great \*," as appears from Middleton on the Greek article, refer to the eagle mentioned sometime before ; that is, to the cherubic eagle in the vision of the seals. And we have in this passage a two-fold emblem and a two-fold contrast ; the *ζωον*, the eagle, or the earthly kingdom of Christ, carrying his spouse, the church, on his wings ; whilst the wild beast with the ten horns, *θηριον*, likewise carries the whore, the harlot, and the mother of abominations of the earth : that is, first, paganism, but ultimately and more particularly Islamism or Mahometism : and the same Christian eagle, in like import and manner, bearing aloft on his wings the woman to the wilderness, from the face of the dragon or serpent. Hence, when the woman or church is said to be carried on eagle's wings to

\* του αετου του μεγαλου.

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\* του αετου του μεγαλου.

the Shekinahs, all the clouds of glory, and from whence he is sometimes called Anani or clouds by the Jews \*.

The Shekinah, or cloud of glory, consisted, as has been seen, more particularly of the angels of God, and who are more immediately the Father's glory. Whilst the cherubim, that is in this case the cherubic *ζωα*, being the brethren and members of Christ, the church of the redeemed, are more particularly the glory of Christ, his followers and his forces. Both are now combined and united under Messiah. And on that tremendous day, the church of the first-born, the redeemed saints, will compose the central host and column of the armies of heaven, because they are under the throne, and compose the throne and chariot of the God-man. They will be *βῆμα Χριστου*, the tribunal or judgment-seat of Christ, before which we must all appear. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad †." Whilst the angels will be the auxiliaries and the wings of Messiah's army; and will join in approving and confirming the sentence of the Judge, and will contribute to the rewards of the righteous, and the condemnation and misery

\* See Pearson on the Creed, Art. vii. p. 293, and Chandler's Defence, p. 130.

† 2 Cor. v. 10.

of the wicked. See to this intent and this effect, both the Shekinah and the Cherubim united in Ezekiel and in the Psalms. "And I looked, and, behold, a whirlwind came out of the north, a great cloud and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance\*." "Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down, and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. Then the channels of water were seen, and the foundations of the world were discovered at thy

\* Ezek. i. 4, 5.



rebuke, O Lord, at the blast of the breath of thy nostrils \*." Hence Clemens Alexandrinus justly observes, "spirits celebrating the praises of God, whom the cherubim emblematically denote †." And all this is in perfect accord with that sublime hymn, which has been for many ages the delight, the consolation, and the nutriment of the church, "To thee Cherubim and Seraphim continually do cry." The ark, with the mercy seat, or the propitiatory cover, is called the footstool of God ‡, as being beneath the chariot, or the throne and judgment seat of the cherubim, and on which it rested. And it was the figure of Messiah's humanity, "the cover of the divinity §." And it indeed is the support and foundation of the church and of the world. Philo De Profugis said that the mercy seat was "the symbol of the merciful power of God ||," it covered the book of the law, and therefore symbolically concealed and moderated its severity and malediction. And towards it, and indeed upon it, the blood was sprinkled by the high priest on the great day of atonement seven times in succession. St. Paul says expressly, that God set forth our Lord Jesus Christ as this cover or propitiatory, or mercy seat.

\* Psal. xviii. 7—15.

† δοξολογων πνευματων α αιγισσεται χειρουβειμ.

‡ 1 Chron. xxviii. 2.

§ πωμα θεοτητος. Theophylact.

|| συμβαλον της ιλεω θεου δυναμewς.

Our authorized translators, by rendering *ἱλαστήριον*, the mercy seat, seem, with many other divines, to have confounded the propitiatory with the throne of grace; "Let us come therefore boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need \*." Dr. Whitby takes no small pains in his commentary to shew that it was the throne of grace. But it has been proved that it was only the footstool, and that the throne was above and upon the cherubim. Dr. Whitby does not stop here, but with some other commentators makes God to be seated on the throne of grace; whilst our great High Priest, like those of the Jews; is supposed to approach him standing or kneeling; in order to supplicate him in our name, and on our behalf. But did he ever read Zechariah? "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both †." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And there shall be no more curse: but the throne of

\* Heb. iv. 16.

† Zech. vi. 13.

God and of the Lamb shall be in it ; and his servants shall serve him \* :” all of which texts exhibit our high priest the God-man, not kneeling or standing ; but himself sitting upon the throne of grace : a king as well as a priest seated on the right hand of the throne of God : “ having by one offering perfected for ever them that are sanctified, and henceforth waiting till his enemies be made his footstool.” Dr. Whitby throughout his commentary on the Hebrews studiously compares, and too much assimilates the priesthood of Christ to that of Aaron and his sons ; instead of coinciding and conspiring with the apostolic and divine author of that incomparable epistle ; to contrast it and to exalt it above that priesthood which they had exercised and enjoyed. And is not a good commentary on the Hebrews still a desideratum in divinity ? Certain it is, that the distinct intent and use of the first and second tabernacle seem not in general to have been rightly understood and explained. And they have been almost wholly confounded together by writers and commentators.

The chariot of the cherubim had been the earthly and typical throne of grace and of glory ; on which the king of Israel, and the sovereign of the universe, was enthroned in the earthly and typical temple. It had been the tribunal or judg-

\* Rev. iii, 21. xxii, 1. 3.



ment seat of the shepherd and judge of Israel; from which he distinctly and audibly pronounced his decisions, and issued his decrees, dispensed his blessings, or signified his displeasure. The Holy of holies was hence called the oracle. Even Vitringa falls into the error of many other writers and expositors; that the propitiary or footstool was the throne: and that, consequently, the two cherubim were over or above the throne \*. How unbecoming and improper such a position would be, need not be insisted on. And how just and decorous, on the other side, is their true position, under and constituting the throne of the Divine Majesty! As Solomon's throne was, in imitation of it, erected on twelve lions, figuring the twelve tribes of Israel. The *πλαστηριον* was, therefore, not the figure or type of the throne of grace and of glory, in the heavenly temple. But it was the figure or type of the manhood or humanity of our great High Priest and King. It had been sprinkled with blood by the typical high priest on the great day of atonement; and the true High Priest exhibited it, that is, his humanity in heaven, as it were bleeding; and appeared in the presence of God as having been slain.

By the humanity of Christ, as Hooker observes, "God worketh." By it and upon it the cherubim or the kingdom and church of the redeemed, are supported. By it he instructs, justi-

\* Duo Cherubim superius throno imminentes. Vitring. in *Isaiam*, cap. vi. 3.

fies, sanctifies, and will finally glorify them. And as they were in a stooping posture, inclining towards the mercy-seat; on which they rested and by which they were sustained: so the redeemed saints and even the holy angels themselves, desire "to stoop down \*," in order to admire and to adore God manifest in the flesh; and to celebrate the wonders of incarnate and redeeming love. The eighth Psalm has been shewn to have been typical throughout. And what seems to be said of the first Adam or of man in general, is ultimately and mystically designed for the second and the last Adam. St. Paul expressly declares, that it is He who is to be ultimately and truly understood in it; and that is, crowned with glory and honour, and to have all things under his feet. Bishop Horne, of all the commentators, has been most successful in explaining and applying the 7th and 8th verses of that Psalm; "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas;" which is precisely the emblem and device of the Shekinah and of the cherubim put into words. And coincides with it in a great degree, both in primary and symbolical intent and use, and in prospective and mystical design and application. This device is also referred to and explained by St. Paul to the Ephesians; "Which he wrought

\* παρακνῦσαι, 1 Peter i. 12.



in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all \* ;” and also by Rev. v. 13, “ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

To these I subjoin an extract of Bishop Horne’s Commentary on the two verses quoted above, and which are, in the main, as correct as they are beautiful. “ The souls of the faithful lowly and harmless are the sheep of his pasture ; those who are strong to labour in the church, and who, by expounding the word, tread out the corn for the nourishment of the people, own him for their beneficent Master ; nay, tempers fierce and untractable as the wild beasts of the desert, are yet subject to his will ; spirits of the angelic kind, that, like the birds of the air, traverse freely the superior regions, move at his command ; and those evil ones, whose habitation is in the deep

\* Ephes. i. 20—23.



abyss, even the great leviathan himself, all are put under the feet of King Messiah." His providential kingdom now, indeed, embraces and encloses his moral and spiritual kingdom ; which, as in Ezekiel's vision, is a wheel within a wheel. But when this kingdom is prepared and matured, it will burst its shell and come forth ; when the temple of the Lord is finished, the scaffolding will be taken down ; and the external kingdom will wax old, as doth a garment, and as a vesture shall be folded up ; it shall depart as a scroll when it is rolled together. When Messiah's kingdom will come with irresistible power and majesty, and be displayed in all its greatness and in all its glory. And when the cherubims' own triumphant boast and song in allusion to their names, which signify, as has been seen, kings, that is, kingdoms, shall be finally completed. "Thou hast redeemed us out of every kindred and tongue and people and nation, and hast made us unto our God, kings and priests, and we shall reign upon the earth," and Dan. vii. 27. is of the same import and to the same effect. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

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THE END.

## A D D E N D A.

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### MAHOMETANISM.

#### FINAL NOTE TO SECTIONS IX. AND X.

THAT the genuine Mussulmanic faith has not been traduced nor misrepresented in these pages, appears from various distinct considerations and separate authorities. The very name indeed of Mahomet implies and confirms all that has been said of himself and of his system of craft and of imposition. For what does it signify, gentle reader, the Illustrious, the Periclyte, that is in truth and in fact, by design and by implication, no more nor no less than the Paraclete or the Holy Ghost himself! Poor *Salomoneus*, of heathen daring and celebrity, was struck dead by a thunder-bolt, because he had ventured even to imitate the thunder of Jove. He had not attempted to deny him—he had not dared to supplant him—but would have been more than content with some small and trifling dividend of his glory and of his worship. But Mahomet not only denies and supplants the true and the eternal God altogether; he asserts and maintains that he himself is that true and eternal God the Holy Ghost himself! Blasphemy of blasphemies! What blasphemy is equal to this? And again, That there is but one God, and that Mahomet is the prophet and apostle of God, are the two fundamental and co-ordinate articles of the Mahometan creed. And that our blessed Lord Jesus Christ is not the prophet and the apostle of God; and that all Christians shall be damned for worshipping him as the Son of God, are equally certain and notorious first principles of Islamism.

Knolles's History is before me, and in the Grand Vizier's summons of Vienna before its second and last siege by the Turks, are these words: "Our prophet Mahomet, to whom be

glory, and honour, and blessing, is, by a multitude of miracles, become the greatest sovereign of both the one and the other world; and the supreme emperor of all kings and princes." Panegyrists of Mahometanism have indeed lauded and extolled it for acknowledging the second advent of Christ; but this seems to be one of those deep and deadly fetches of serpentine subtilty and duplicity, and of Satanic malice and blasphemy which so eminently and so fatally pervade and distinguish the entire character and system of the false prophet.

For what is it in fact? Jesus Christ to come the last of the Caliphs, and therefore, of necessity and of course, the VICAR of Mahomet, to diffuse and to establish the Mahometan faith, according to D'Herbelot and D'Ohsson, or the Lieutenant of Mahadi, the last of the Imams, to destroy Antichrist, according to Gibbon. In either case, and in any case, it confirms the survey and statement furnished in this volume, that MAHOMET is, and indeed must be, in every view of the subject, and on every principle of his pretensions and his imposture, the true and real Lord and Judge of the world, and Jesus Christ but his tool and his executioner! And what is a still farther enormity, and a still greater indignity and degradation, to sentence and to punish his own followers and disciples for believing his own words, and for professing his own truth.

The Bishop of Rome has been accused of pride and of presumption for calling himself the Vicar of Christ on earth; and shall it be deemed concession and condescension in Mahomet to appoint, not the Pope, but our blessed Redeemer and Lord Jesus Christ himself HIS VICAR even in heaven? Hence Mahometanism must ever be regarded the last great curse and scourge of mankind; and is so foretold and described by St. Paul: the fatal result of judicial blindness and of diabolical delusion; the last and worst effort and consummation of Satanic malignity and perversion. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all



power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 8—12. And to what an awful extent has the threatened blindness and vengeance been inflicted by the so very general and profound veneration and real worship of such a MONSTER of pride and cruelty, of lustfulness and of blasphemy. And how infinitely superior is St. Paul's short and simple account of Mahometanism, to the far-fetched arguments and laborious researches which try to extenuate the mischief, and to excuse and justify the progress and the permanence of this appalling pestilence and wide-spread infatuation.

The Jews, by intermixing with the heathen, and by learning their works, or by relapsing into idolatry, were comparatively only possessed with one devil; but in the time of our blessed Lord, though perfectly cured of the contagion of Polytheism, they had become almost completely depraved and lost to all that is just and good. They were now comparatively possessed by seven devils. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so it shall be also unto this wicked generation."—Matt. xii. 43—45. They were at this time, as is distinctly stated and lamented by Josephus, infinitely worse than the poor ignorant heathens around them, and the idolatrous Romans who had been sent to take vengeance on them and to destroy them. But Judaism was not, therefore, worse than heathenism, on the contrary, it was far superior to it. And the Jews were therefore so bad, because they had perverted and abused what was in

itself so true and so good. And as, in estimating the nature and the character of heathenism, it would be unfair to contrast some of the wiser and better heathens with the perverse and wicked Jews; so it is equally unfair and unreasonable in deciding upon Mahometanism, to contrast some of the wise and good Mahometans with wicked and abandoned, or even with some inferior and unenlightened, Christians. Neither should the conduct of individuals be adduced to prove the truth or the untruth of their opinions and of their professions. Nor is Mahometanism superior, or even equal, to any one profession of the Christian religion, or any one portion of the Catholic church; because that some few individuals of Mahomet's faith may have excelled some few who have professed the Christian religion, and have been members of that church.

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NOTE OMITTED.

Prefix to first note in p. 224, after

"*Commanding to abstain from meats.*"—1 Tim. iv. 2.

Mahomet dexterously bridled a weaker passion in order to indulge a stronger. He, therefore, encouraged rebellion and revenge, whilst he forbad pork, and authorized fornication and adultery, whilst he interdicted wine. Damming up in this manner the passions on the one side, and opening the sluices for a more impetuous rush and resistless torrent on the other.

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ERRATA.

- Page 20 of Contents, line 17, *for or, read and*.  
 — 36, last line but two, *for delay, read cause of delay*.  
 — —, last line, *for sources, read no ordinary sources*.  
 — 77, 19th line, *for counted, read rescued*.  
 — 79, 8th line, *dele the*.  
 — 95, 4th and 5th lines, *for it, read her*.  
 — 98, 16th line, *for itself, read himself*.  
 — 113, 11th line, *for sign, read signs*.  
 — 117, note, *for dissertation, read inquiry*.  
 — —, 11th line, *for therefore, read thereby*.  
 — 135, 6th line from bottom, *dele type*.  
 — 219, 9th line, *for durableness, read deceivableness*.  
 — 260, to note *subjects* Chrysostom. in 2 Thessal. chap. ii.  
 — 318, 16th line, *for horologe, read horologe*.  
 — 332, 12th line, *for attest, read attests*.  
 — 354, to note *subjects* Seneca.  
 — 404, to line 7th, *prefix If*.





